

THE TOTAL BUDDHIST WORK

First Edition



PERDANA 3



PERDANA 4



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DAMANSARA BUDDHIST VIHARA

Piyasilo

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Personal copy
2001

DAMANSARA BUDDHIST VIHARA

THE TOTAL
BUDDHIST WORK

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PREFACE

Over the years I've written a large number of seminar papers and various handouts covering Buddhist outreach work and its related areas. "THE TOTAL BUDDHIST WORK" is an edited anthology of such papers which have been culled from various important courses (most of which I've myself run), namely, NADI 1, NADI 4, the Dharmafarer's Seminar, Buddhist Education Seminar (YBAM), and Seminar on Buddhism Education (Singapore).

In some cases large sections have been rewritten or totally omitted in view of new developments in our region. I must admit that the original papers were more sharp-pointed than their mollified editions here. But I hope the urgency of my message will still be clear — the need to "know the Dharma, make Dharma known".

The contents of this book does not justify the title "THE TOTAL BUDDHIST WORK" at this point anyway. There are a number of other sections which I would like to include. The cover photographs reflect these themes — the physical, the social, the emotional, and the spiritual aspects. This book covers mainly the last aspect with a bit of the second.

It is hoped in the near future, this book will be more comprehensive and effective to its readers — and above all that it will reflect "THE TOTAL BUDDHIST WORK".

Damansara Buddhist Vihara
10th May 1983

INTRODUCTION

Buddhist missionary work is in many ways like a giant business enterprise. You have to put in a lot of effort, knowledge, training, experience, resources, manpower, and money. But unlike business enterprise, Buddhist work is still not complete even with all these factors. That extra factor is a spiritual one — that is, **faith**.

Whatever one may say about Buddhist work, one cannot disagree that it is one's faith that commits one to it. It is the faith that Buddhism works for oneself and for others. Above all it is one's personal experience of the spirituality of the Buddha himself. It is, as it were, the Buddha himself motivating one towards the horizon and farther.

It is not just faith in Buddhism as the answer to the problem of life, but the faith in **human beings** — that they can develop and attain the highest. The Buddha again is the inspiration here — he was a man just as we are; but he became perfect. He freed himself from all the bonds whether human or divine. He taught us how to free ourselves, too — to be like him, indeed to be him!

But before we can see that Buddha within ourselves, we face many hindrances and stumbling-blocks. The problems of our times are many — but as our Buddhist forefathers have overcome obstacles in their times, so too we shall surmount ours. Despite the fact the Buddhism today (in Malaysia and Singapore anyway) does not have much economic or political influence, it has still survived for the past two and a half millenia and still going strong.

This great strength comes from the Truth which Buddhism encompasses.

We Buddhists have nothing but the Dharma to guide us and to live for. The Buddhist way is the way of education and tolerance, not proselytism and fanaticism. People cannot be forced to change — they can only see in themselves the need to develop. If man sees that they fall short of perfection, they have conquered half the battle on the path of personal development.

The other half of the battle is fought alongside spiritual friends — those in touch with the Dharma and who have a compassionate heart. These spiritual friends for the spiritual community so vital for the survival and growth of Buddhism. It is the aim of the Dharmafarers to see to the proliferation of this spiritual community.

Why do we call ourselves "Dharmafarers"? It is because we need to identify ourselves with an unmistakably Buddhist cause and ideal. We would like to fare along the Dharma Way and not that of negative conditionings and cyclic existence, or superstitions and religious theories. Above all we are walking the path of personal development.

The first significant largescale contribution towards the development and dissemination of the Dharmafarer's ideal is the DHARMA PREACHER'S TRAINING COURSES held in Malacca and Petaling Jaya. In this early series (1978), there was a very serious and intensive study of the Pali discourses. Since then the scriptural and commentarial apparatus used during the series have been adopted by serious Buddhist groups.

In the ensuing series, the NATIONAL DHARMA INTERACTIONS (NADI), the emphasis was on encouraging more people to make use of this scriptural skill learnt in the DPTCs in disseminating the Buddha Word using primary materials (namely, the Discourses themselves). This NADI series was held in Petaling Jaya over the period 1979-1981 (alongside its sister series SINDI—the SINGAPORE DHARMA INTERACTIONS).

These two series matured into the PERHIMPUNAN DHARMA NASIONAL series — PERDANA, which were held in KL, PJ, Melaka and Penang. The geographical growth of the series proves the efficacy and acceptability of the Dharmafarer ideal. This series opened the door for English-speaking Buddhist to the rich world of Mahayana Buddhism and the wonderful realization of the unique and intrinsic unity of the Buddha's Teaching expressed in all the diverse schools.

The PERDANA series covered Mahayana discourses like the Diamond Sutra, Heart Sutra, The Platform Sutra, Amitabha Sutra, the Sutra of 42 Sections, the Lotus Sutra and the Tibetan Book of the Dead. All these lecture series were taped on cassettes which have become a very popular mass media for us. (Indeed, recently, we have the first part of our Buddhist correspondence course on tapes called "BUDDHISM — THE EASY WAY".)

The two key pillars which the PERDANA plan to strengthen are fellowship and commitment. Young Buddhists have been encouraged to see the wider horizon of Dharma interaction with other Buddhists outside the narrow confinements of their school, college, university, temple, or group. On a higher and wider level, it is common to see Buddhists from all over Malaysia and Singapore mixing cordially together in the PERDANA and also the Damansara Buddhist Vihara.

Slowly but surely young Buddhists are coming forward to take up full-time training to be lay-preachers and Dharmafarers. The Damansara Buddhist Vihara (or the Dharmafarer Buddhist Vihara) — DBV, for short — stands as the nucleus for the movement. It is the first computerized Buddhist centre in our region. Indeed it has become the trendsetter for local Buddhists, but more importantly, it serves as the conscience of many concerned Buddhists.

The next momentous breakthrough is the formation of the SINGAPORE BUDDHIST YOUTH FELLOWSHIP which is part of the Dharmafarer movement. It is formed of energetic and inspired young Buddhists who hold responsible positions in society and who are concerned for the contemporary relevance of Buddhism.

Together with the DBV, the SBYF annual calendar would cover more than thirty courses (PERDANA, SINDI, INTERCAMPs, Retreats, Camps and Seminars).

All this may sound comforting and promising, but it is just the beginning. The path is long and difficult ahead and our equipment are not as we would like to have them — but the journey has to be taken. It is a path where we will face many other travellers who more often than not try to push us away from the path or drag us along to their destination. On the one hand there is the growing materialism of affluence to contend with; on the other hand, there is the "multi-religious" society for us to swim in.

The evangelists are influential in Singapore and the Muslims are powerful in Malaysia. They are both strongly founded on stable political and economic positions. The Buddhists are just recovering from the exploitation of the colonial past but still have to face strong currents of nationalism and proselytism. Many of us are just beginning to know our own Buddhism.

To survive, therefore, we have to grow. But this growth should occur in a healthy manner — through education. Buddhist education entails the realization of one's potentialities and making use of resources available to us for the dissemination of the Dharma and the growth of our community. Above all, it is the education of the mind; for it is only the mind that can transform the world.

A Philosophy of Buddhist 1 Education For Malaysia And Singapore.

(A) CULTURAL ANTECEDENTS

(1) Historical factors

- 1.1 BUDDHISM — first world religion here: Langkasuka (100 AC), Srivijaya (7th-13th century) and Sukhotai and Thai influence (13th century onwards). Mahayana (Tantric) Buddhism came first (through Srivijaya) and then the Theravada (through Thailand).
- 1.2 ISLAM started gaining supremacy with the rise of the Melaka Sultanate (15th century onwards).
- 1.3 CHINESE PILGRIMS like Fa-hsien (visited Java, 413) and I-tsing (wrote about Lang-ya-si, 692) came here long before the Chinese traders and immigrants (14th cent.). MELAKA SULTANATE: Chinese emissaries Yin Ching (1403) and Cheng Ho (1408).
- 1.4 WESTERN IMPERIALISM: Portuguese (1511), Dutch (1641) and British (1786): Christianity and English language.
- 1.5 MALAY NATIONALISM: Merdeka (1957) and the Malaysian Constitution: Islam and Bahasa Malaysia (Malay).

(2) Social factors: Malaysia, a multi-racial society

- 2.1 HISTORICAL INCIDENCE and geographical location made Malaysia a meeting-point of various peoples: Malays, Chinese, Indians, etc.

2.2 POPULATION BREAKDOWN (1978-79): (Total pop. 12 M)

Malays	- 53 per cent.
Chinese	- 35 per cent.
Indians	- 11 per cent.
Eurasians, etc.	- 1 per cent

(3) Social factors: Malaysia, a multi-religious society

3.1 Ethnic/religious composition of the population of MALAYSIA (1976; Population, 12.3 million)

ETHNIC Percentage		RELIGIOUS percentage	
Malays	47%	Muslim	50.0%
Chinese	34%	"Buddhist"	25.5%
Indians	9%	Hindu	7.4%
Tribal/Other indigenous	9%	Christian	5.3%
Others	1%	No religion	4.0%
		Other	7.7%

2.2. Ethnic/religious composition of the population of SINGAPORE (1976; Population 2.3 million)

ETHNIC Percentage		RELIGIOUS Percentage	
Chinese	76.1%	"Buddhist"	40.0%
Malays	15.1%	Muslim	14.5%
Indians	6.9%	Christian	8.0%
Others	1.9%	Hindu	5.2%
		Other	0.7%
		No religion	31.6%

3.3 MALAYSIA is a nation of minority groups. It might be mentioned that East and West (Peninsular) Malaysia have very different ethnic and religious patterns:

In EAST MALAYSIA: (1976; Population 1.6 million)

Chinese	25%	Muslim	32 %
Malays	13%	Christian	21.5%
Others (indigenous tribes)		"Buddhist"	9 %

(4) Malaysian Nationalism

4.1 THE MALAYS are regarded as **bumiputra** (indigenous people) whose privileges are guaranteed by the Malaysian Constitution with Islam as the national religion. The Constitution also guarantee freedom of religion. The national language is BAHASA MALAYSIA with an important stress on English .

4.2 THE CHINESE are economic pillars of the country with a strong sense of communalism and an instinct for survival, but tend to snub those Westernized Chinese who cannot speak Chinese. They are mainly Buddhists but can be found in almost any religion.

4.3 THE INDIANS are mainly Hindus, but are strongly influenced by Christianity (there are Indian churches). As a community, they are strong and united.

4.4 THE CHRISTIAN COMMUNITY (of various denominations) have their history going right back to colonial times when they had special privileges like the mission school, good jobs, affluence and social maturity. Christianity today is a strong status quo, a special attraction for the Westernised and educated person.

4.5 THE WESTERN-EDUCATED BUDDHISTS (especially the English-speaking) are a hodge-podge sub-culture depending on expatriate missionaries (Thai, Sinhalese, Burmese, Taiwanese) for their faith. They are remnants of the colonial generations caught in a transition period of an emerging Malaysian society without a single unifying identity.

(5) Malaysia, a transitional society

5.1 MALAYSIA is a relatively politically stable nation that is economically affluent. It is just now emerging from a third world status to being an advanced nation.

5.2 The social million of Buddhism in Malaysia: economic affluence, technological progress, industrialization, a high standard of education (but also, social crises, urban migration, the brain drain).

- 5.3 IMMIGRATION RESTRICTIONS are effectively cutting down expatriate missionaries in Malaysia (and Singapore). The Christian community has been able to cope up with this problem because they have been able to produce local vocations and to some extent indigenized themselves.

(B) IMMEDIATE OBSTACLES REGARDING LOCAL BUDDHISM

(1) Wrong list of priorities

- 1.1 IN ORGANIZED OR INSTITUTIONAL BUDDHISM (such as the Temples, Associations, etc.) the Dharma is given a low priority. Fund-raising (for its own sake), entertainment, and other material pursuits are often given higher priority.

- 1.2 ASSOCIATION AND TEMPLE COMMITTEES tend to run their organization like some secular enterprise or business. Most of them hardly know or show interest in the Dharma ("subscription members"). As such, conflicts are found in practically every form of organized Buddhism.

(2) Magic and materialism

- 2.1 Most so-called Buddhists take the various Buddhist practices (such as chanting, meditation, etc.) as a magical system. This attitude is especially predominant amongst the illiterate.

- 2.2 POPULAR BUDDHISM appeals to the masses in so far as it answers their materialistic needs (such as blessing for a good business, charms, etc.)

- 2.3 Most Buddhists only look up to Buddhism for its religious ceremonies (such as the blessing chanting, the last rites). Even then it is still not uncommon to see a Buddhist family calling in non-Buddhist priests or ministers to perform the last rites (as a result of peer pressure or outright superstition).

(3) Social immaturity

- 3.1 SOCIAL MATURITY means the ability of a group of people to work harmoniously and successfully together towards a common goal (such as the running of schools, societies, business and other social or organized activities). Most

Buddhists find difficulty working together simply because their pettiness overrides their reason and dedication.

- 3.2 SOME BUDDHISTS tend to look up to a Buddhist monk or religious leader for his charisma, accentricity, or "power". They then follow that person blindly.

- 3.3 SOME BUDDHIST YOUTHS are unable to work together or serve a cause that demands some time and labour (and which has little pleasure motivation). They would prefer to have their own little pockets of activity.

(4) Lack of unity and fellowship

- 4.1 One of the main causes of lack of fellowship among Buddhists is the sectarianism of the expatriate temples and groups. Each of these groups tend to stress on their cultural practices (such as the style of chanting, the festivals) most of which are not relevant or beneficial to our Malaysian context.

- 4.2 The TEMPLE-RUNNERS often only have bilateral interaction with their devotees and make little or no effort to foster multi-lateral interaction amongst the devotees and members. One could go to a Temple for many years and never have spoken to the Temple elders.

- 4.3 There is no single supreme national body representing the interests of all the Buddhists of Malaysia. The Chinese Buddhists (Mahayana) have their Malaysian Buddhist Association, and the Thais have the Thai Sangha Organization — but they cater only for their intra-communal interests. (Efforts have however been initiated by the YBAM to contact our Buddhist leaders for the formation of the Malaysian Buddhist Council.)

(5) Outdated methodology

- 5.1 ORGANIZED BUDDHISM tend to work on a "society" or "association" system which runs on subscription. Any nominal Buddhist, indeed even a non-Buddhist, could become a member (or even elected to be President) by duly paying his subscription though he may only be seen during the AGM and important occasions.

5.2 THE PREVALENT TENDENCY is to form societies and associations instead of helping existing ones. Furthermore, the tendency is to patronize the richer temples where the crowd is larger and neglect Dharma-groups.

5.3 MOST CURRENT PROJECTS are short-term (whose merits are often questionable). There is often lack of planning, much duplication of projects and rivalry with high priority given to money-making and temple-building.

5.4 OUR BEST BRAINS are being put to menial tasks which could be done by any regular devotee. Temple authorities have their iron hand in velvet gloves with regards to the brighter and enterprising young Buddhists.

(C) THE SOLUTION: EDUCATIVE TECHNIQUES

(1) Advancement of Buddhist knowledge

1.1 BUDDHIST INFORMATION CENTRES should be set up with facilities for the search, storage, retrieval and dissemination of Buddhist information and related data. (The Damansara Buddhist Vihara is a computerised Buddhist centre.)

1.2 The role of the DHARMA PROPAGATION COMMITTEE of the YBAM should be upgraded and diversified into various sub-committees (dealing with various age-groups, types of courses, missionary projects, etc.)

1.3 THE MALAYSIAN BUDDHIST EXAMINATION SYNDICATE should not be afraid to experiment new approaches and techniques and where feasible to even make radical changes in its philosophy and methods of work. Needless to say, every effort should be made to introduce Buddhism as an alternative subject in the school curriculum (at least as an examination subject). (Buddhist Studies is an elective subject for students in Singapore secondary schools from 1984 onwards).

1.4 THE INTEGRATED SYLLABUS should not be summarily swept under the carpet simply because it is too advanced for the present conditions and that it does not contain enough

of Mahayana doctrine. Steps could be taken to simplify the Integrated Syllabus texts and the Mahayana section added in by competent people. (In fact, the Integrated Syllabus texts are at present being used by teachers for their notes — and should continue so.)

1.5 THE DHARMA PREACHERS' TRAINING COURSES (DPTC) and the NATIONAL DHARMA INTERACTIONS (NADI) have all had very high percentage success as an educational process and fellowship technique. This is attested by the increase of enrolment of participants from about 70 in DPTC I, 150 in NADI 4 and 160 in PERDANA V (1983). To cope up with this growth, a new concept — PERHIMPUNAN DHARMA NASIONAL (PERDANA) — has been introduced placing greater stress on interaction and fellowship (while still giving highest priority to the Dharma).

1.6 THE PERSONAL APPROACH is also effective. Every Buddhist should be an educator to others. The little that one knows often goes far when spoken with faith and loving-kindness. It is not what and how much you say, as how you say it that counts.

(2) Promotion of the general powers of the mind

2.1 THE CREATIVE ARTS (writing, arts, music, performing arts, etc.) should be encouraged as media of education for the masses.

2.2 COUNSELLING as a social service should be seriously promoted. A deep study should be done about the Buddha as a counsellor and the techniques he used.

2.3 SIMPLE BUDDHIST MEDITATION should be popularised. One of the safest and most effective meditation is the Cultivation of Loving-kindness (*metta bhavana*) and the Mindfulness of Breathing. These techniques should initially be applied to create Calm (*samatha*) and then developed into Insight (*vipassana*).

(3) Social maturity

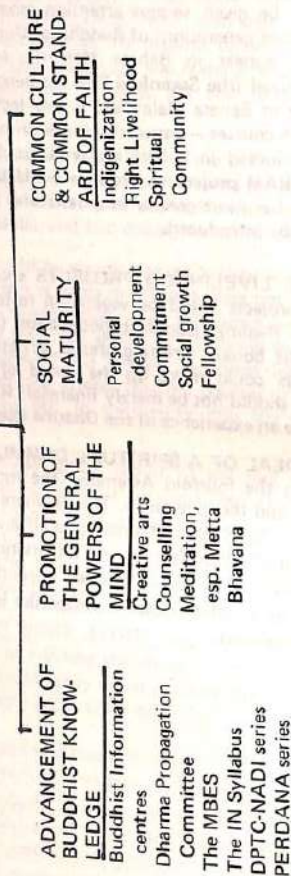
- 3.1 **BUDDHIST INDIVIDUALS** should think more in terms of **COMMITMENT** to Buddhist work than being members of temples and associations. To commit oneself to a cause is more than just giving financial and material support, but also to lead a consistent Buddhist life and to propagate the Dharma.
- 3.2 **FELLOWSHIP** should be high in the priority list of those in charge of Dharma courses and YBAM projects. Buddhist leaders should make every effort to learn up interaction and interpersonal skills, and also management techniques.
- 3.3 **LEADERS** should be chosen for what they are good at. Just because a person is good in Dharma does not mean that he could run an organization — in fact, once he takes up an administrative post, his ability as a Dharma speaker may be seriously hampered and limited. Buddhist leaders, on the other hand, should attend Dharma courses or retreats once in a while to put in spirituality into the dry bones of bureaucracy.
- 3.4 **BUDDHISTS** should be proud of the fact that they are Buddhists and to be eager to share their faith with others. Tolerance is not submission — a Christian colleague (especially if he claims he had been a Buddhist before) may have never heard the Dharma before. Make no exceptions about whom you should speak the Dharma to.
- 3.5 **TRY NOT TO WORK ALONE**, but make others join in and hand a hand in running the show. If one work alone, one tends to give more easily under pressure. Otherwise the group might turn into a personality cult.

(4) Common culture and standard of faith

- 4.1 **THE KEYWORD IS "INDIGENIZATION"**: Buddhism has to become **MALAYSIAN** and **SINGAPOREAN** (or **ASEAN**, for that matter) at all cost. The Dharma cannot be transmitted to us if it does not become part of us. Buddhism is only the means of transmission of the Dharma and needs to be adapted to suite the local conditions.

- 4.2 While not belittling the role of the Chinese and the English languages, **BAHASA MALAYSIA** (in the case of Malaysia) has to be given serious attention especially in preparation for future generations of Buddhists. More Buddhist literature should appear in Bahasa Malaysia; some **Puja** could be indigenized (the **Sevenfold Puja** has become the first **Worship Service** in Bahasa Malaysia). A few lectures in some of our Dharma courses — especially those on national level — could be conducted in Bahasa Malaysia (as during the **NADI 5**). The **YBAM** project to produce a **BUDDHIST GLOSSARY** should be given greater emphasis and more such projects should be introduced.
- 4.3 **RIGHT LIVELIHOOD PROJECTS** should be encouraged. Such projects could be vegetarian restaurants (such as the **Happy Realm**), Buddhist bookshops (need not sell only Buddhist books), printing presses, art studios, etc. Buddhist investors could make up the board of directors. But the motive should not be merely financial: **Right Livelihood projects** are an experience of the Dharma itself.
- 4.4 **THE IDEAL OF A SPIRITUAL COMMUNITY** is one where there in the fourfold Assembly: the monks, the nuns, the laymen and the laywomen. This is where like-minded people can work together to improve oneself and be a source of inspiration to others. It is beyond sectarianism and institutionalism. When it is difficult for one to become a monk or a nun, the life of a **Dharmacari** or **Anagarika** is almost as effective in Dharma work.

PHILOSOPHY OF BUDDHIST EDUCATION



2 REFORM BUDDHISM

A. HISTORICAL ASPECTS

WHILE THE ULTIMATE REALITY of a religion or teaching remains quite unchanged waiting only for the follower to realize or attain to the supreme state, the conventional or temporal aspects undergo periods of development, of rise climaxing in golden ages and decline marked by dark ages. This whole process appears to repeat itself throughout human history.

IN THE HISTORY OF BUDDHISM, from its very beginnings up to the present day, three main periods or traditions can be discerned. They are the periods of Early Buddhism, of Orthodox Buddhism and of Conservative Buddhism. A fourth one, Modern Buddhism, is becoming more and more perceptible today.

EARLY BUDDHISM is the body of doctrine, practice and culture of Buddhism during the Buddha's own time and of the few years that followed. It is the source of knowledge, inspiration and enlightenment for all subsequent developments and traditions of Buddhism all over the world. Early Buddhism is marked by simple teachings and practices based directly on the Buddha's Word (to his contemporary disciples) and indirectly on the Indian Buddhist scriptural traditions.

ORTHODOX BUDDHISM is the interpretation, practice and culture of Buddhism dominant during the first five hundred years after the Buddha and in the later traditions based on this development. It is marked by a fundamentalist approach falling back on the tradition set down by the first Buddhist Council held at Raja-

gaha three months after the Buddha's passing-away. Orthodox Buddhism is especially a "contextualized" tradition clearly evident in the classical Commentaries. This tradition is often called Theravada ("the way of the Elders") after the elders who sat in conclave during the Rajagaha Council.

CONSERVATIVE BUDDHISM is the reinterpretation and indigenization of Buddhism which grew after the first five hundred years of Buddhist history along with its modern developments. It is marked by a modernist inclination and an ecumenical or universal outlook as evident in the popular term "Mahayana" ("the great vehicle").

MODERN BUDDHISM is a conglomerate of these rich traditions and its contemporary interpretations and innovations. It grew out of the rubble of the Buddhist civilization which was almost exterminated by political oppression and persecution in such places as India and China, and by colonial exploitation in the countries of South-east Asia. It is an emerging and developing "tradition" or movement which lacks the richness and dynamism of the other three. At this stage, while we are living in it, it would be conjectural and academic to say truly what this modern "tradition" will entail.

However this is a period marked by much religious confusion which calls for immediate measures and careful spiritual planning if the future is to be bright at all.

B. THE CONFUSION INSIDE

PROPHECIES dating back to the beginning of the Christian era tell us that the Buddhist religion (Buddha-sasana) will become progressively weaker, and that a decisive change for the worse will take place every five hundred years. Each generation will be spiritually more obtuse than the previous one, and as time goes on the wisdom of the sages will be understood less and less. From C.E. 400 onwards the Buddhists of India were filled with expectations of the coming age. The great master Vasubandhu speaks grimly of his times:

'The times are come
When flooded by the rising tide of ignorance
Buddha's religion seems to breathe its last.'

(Abhidharmakosa, ch. 9)

Two centuries later, Hsuan-tsang's account of his travels pictures the same situation, and he met with gloomy encounters in many parts of the Buddhist world. The pressure of the times exacted many undesirable concessions, such as married monks and wealthy monasteries. The times were bad and would get worse and worse. The conviction has, mused Conze in his article on Mahayana, coloured all Buddhist thinking for the last 1,500 years.

THE ORTHODOX AND THE CONSERVATION TRADITION of Buddhism are still strong today but they are rigged and plagued by ills and evils characteristic of a dark age hinting on apocalyptic undercurrent. It is very common to see today large, comfortable and well-stocked temples in affluent areas peopled by equally well-off and carefree residents. The activities of these institutions, apart from the far and few religious festivals of the religious calendar, are rarely of Dharma. On the one hand, the elderly group go there for magical and superstitious aspects of a declining religion, such as oracles, charms and fortune forecast; and the younger one, on the other hand, take a free hand of the neglected premises for their socializing and personal purposes.

THE RESIDENTS of these institutions lead a comfortable and sheltered monastic life spiced by modern, and sometimes ultra-modern luxuries, for their amusement. Such people are very often unconcerned of the suffering world about them. They justify their lives by the ceremonies and rituals they perform. Such rites and rituals have sometimes become so complex and foreign that one begins to ask whether they serve as a means to an end, or are they ends in themselves. Other than this dry cycle, of drudgery, one almost never sees any study, practice, or preaching of Dharma in such institutions.

CONTEMPORARY MONASTICISM is fast becoming an anachronism and a questionable institution. The foremost monasteries (or more correctly, temples with monks) are in the affluent urban areas. Such institutions are rarely free from temple politics and their individual success depends on the charisma or eccentricity of the abbot or leading clergyman. They have turned out to be more of cult centres as such.

MOST CLERGYMEN today are little aware, or perhaps pay no heed to their spiritual responsibility in the ordination of people into the Order. Those taken into monkhood or nunhood are very often affluent or powerful lay people, or in some cases eccentric or mentally unstable people. Furthermore, these candidates are carefully selected for their profitable returns when they go back to their lay life. To add to this alarming situation, these newly initiated people are not put on a regime of monastic training as required by the Vinaya or even made aware of the significance of their robe. As such, these neophytes fare on their own steam and fall back on their previous education and experience to become "masters" in their own field. Many who have robed themselves and then left the robes have given concerned testimonies of this appalling state of affairs; some of these persons have also turned to other religions in disgust.

RECENTLY A PIOUS BUDDHIST made a survey of the Buddhist temples in Kedah. Of the forty-four existing temples, he managed to cover twenty-eight in one spell of trips. His experiences give us another picture to the local monastic milieu. Most of these temples have been left derelict, stripped of all its material possessions leaving only the pillars, walls and Buddha image. Large amount of funds from pious devotees have gone into their building but now they have become shameful monuments and grim warnings that the Buddha's Dispensation is fast declining. These monks who once inhabited them have left for greener pastures or disrobed for better opportunities in worldly pursuits.

THE MONKS on the whole have lost their monastic efficacy they enjoyed centuries ago when unscrupulous lay people could be excommunicated for their ill-intentions against the Order by the Ecclesiastical Act of "turning the bowl over" on them. The Order has, in fact, exhaustive methods provided by the Vinaya to deal with errant lay people. But such practices are no more in vogue or perhaps they have lost their efficacy in face of sectarianism, mutual rivalry and disunity within the Order itself. In such a situation, it is now not new that civil suits may happen between a monk and the laity over land and property rights amongst other worldly affairs.

NON-BUDDHIST RELIGIONS are fast capitalizing on the weakness of Buddhism resulting from those causes we have mentioned. The evangelica; groups are quick to point out the corruption and decay rampant in Buddhism to the concern and shame of practising and good Buddhists. The most painful cut of all is that the cream of our Buddhists, especially the young elite in higher institutions of learning, are easily attracted to such evangelism and proselytization. Evil thus breeds evil and the vicious cycle is fast gaining momentum and the day will come when we will be left with a band of old and decrepit Buddhists keeping to some meaningless rituals and magic.

THE CAUSE FOR CONCERN is not only regarding the Buddhist clergy but the Buddhist laity as well. When the clergy are not faring well in the religion, the laity can fare no better. Indeed, the Buddhist laity are fast contributing to the decline of Buddhism in their own way. As individuals, the Buddhist lay person does not do as much damage to the faith as when he is part of an institution. Buddhist elders and Buddhists who hold the reins of power know almost nothing about the Buddha Dharma. Yet they make no effort to learn nor promote those able to preach the Dharma. Clannishness, cliques, nepotism, caste preference, snobbery, and bigotry are real evils rampant amongst many of our institutions and religious leaders.

THE MOST OMINOUS SIGN of the fast decline catching up on Buddhism is the situation of the young Buddhists today. When Buddhist elders and leaders have failed in their duties the younger generations suffer terribly as a consequence. A youth who has not been brought up in Dharma often has a lop-sided list of priorities in which Dharma would be very low (if it is ever included at all). Many temples and groups have youth groups but they are more social clubs and defunct cliques than Dharma groups.

NOT ONLY Buddhist youths today do not know how to treat the Order and the elders, they also lack fellowship even amongst their own kind. Buddhist youth groups are often only a little better than a boy's town group. Young people come to temple in search of their mates, or take the premises to be a sports club, totally oblivious of the nature of the building or its sacredness. The

Buddhist youths are immune to progress. Indeed, they even show resistance to change for the better when the opportunity comes. This lack of initiative and drive will make the youth group organizationally and socially stagnant and die out completely in a matter of years.

OF THE TOTAL NUMBER of youth members in the temple population, an alarmingly low percentage ever show an interest in Dharma or an inclination to be trained Dharma-wise and far less ever really become mature Buddhists. It is not uncommon to hear Buddhist youth leaders calling themselves "free thinkers". Such so-called Buddhists lack the courage to publicly declare their faith for fear of ridicule or persecution; and also they are apprehensive of the fear that others might ask them questions about Buddhism which they could not answer.

WHAT THESE BUDDHIST YOUTHS know of Dharma and what they put into practice is a hodge-podge of unimportant or irrelevant teachings and rites, or at best they might join in the teachings and rites, or perhaps they might join in the regular worship services but almost always would avoid the Dharma instruction sessions. Simple Dharma and the basic Buddhist doctrines do not seem to appeal to them. But then exotic or esoteric aspects of the religion catches on with them almost immediately.

SUCH PRACTICES are never spiritually fulfilling or truly emotionally satisfying. When the time comes when they realize how spiritually empty they are they manage to convince themselves that Buddhism does not appeal to them (despite the fact that they have never really known what its basic tenets are). They either turn to irreligious ways of life, if they are disillusioned, or to other religions, if they are still spiritually unsatisfied. When they are converted to other religions, they bear false testimony against Buddhism claiming that they were "Buddhists" before and "knew what it was all about". This is a form of psychological reaction after they have resorted to an unwholesome way of life, to condemn Buddhism making it a scapegoat (instead of blaming themselves). It is also a way of unconsciously punishing the "Buddhists" who did not take the trouble or give them the chance to know

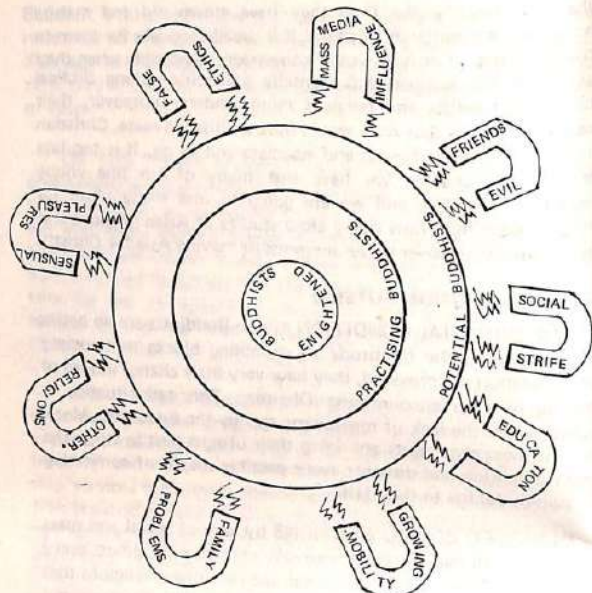
Dharma. And by the time they have grown old and mature enough and encountered Dhamma, it is usually too late for them to actually change. For how would conversion be possible when they have been brainwashed and mentally regimented along Biblical lines by evangelists and religious mind-benders; moreover, their "new life" means that they would have a Christian mate, Christian employer, Christian friends and associate and so on. It is too late for them to change. We have lost many of our fine young Buddhists that way and we are going to lose many more for evangelists are right now doing close studies of Asian religions and Asian milieu to discover better methods of "saving Asia for Christ".

C. THE CONFUSION OUTSIDE

THE SPIRITUAL CONDITION of non-Buddhists are no better off. Considering the multitude of stumbling blocks that society and civilization has provided, they have very little chance indeed of knowing or even encountering Dharma. This sad situation is heightened by the lack of missionary zeal by the Buddhists. Moreover, the evangelical sects are doing their utmost best to study the human condition and discover every possible means of converting such non-Buddhists to their faith.

IMPROVED COMMUNICATIONS by way of travel and mass media a modern person comes into easy contact with almost every living religion in the world. It is often the missionary religions that win significant numbers of converts. The schools, hospitals and social institutions and programmes (like welfare aids) act as conversion centres or at least a convenient centralized market for conversion to their faith. Many converts have been attracted to the human concern and compassion shown by such evangelists and missionaries.

FAMILY LIFE is fast breaking up today as those roles played by it become specialized institutions. In the past, the family played a major role in a person's personal basic needs, education, religion, livelihood and entertainment or leisure. But today these roles have been overtaken by such institutions as the welfare department, schools and institutions of learning, temples and churches, business companies and government departments, and such leisure institutions as the cinema or the television.



STUMBLING BLOCKS TO BUDDHIST PROGRESS

IN OTHER WORDS, the family is no more the deciding factor in such important things as religion. A person left out there in the wide world will have to decide what religion (or no religion) to embrace. Furthermore, after reaching early adulthood or late youth, a person tends to go his own way without being encumbered by the family. This is often due to the fact that he has reached the age of consent and also to the generation gap that exists between him and the elders of the family. Moreover, the further studies or employment he is taking up will demand that he leaves the family. The modern person thus spends a substantial part of his life away from the family. It is often that during such a period that he encounters religion. Buddhist missionaries should therefore study this new situation of bringing the Dharma to them.

IT IS NOT ALWAYS THAT the family members fail to feel responsible towards it. There are many who, after a spell of absence, return to the family to look after it. Once such people commit themselves to the running of the family, they find very little time for anything else. They have almost no time for religion and Buddhism presented in its traditional way that "all life is dukkha" does not immediately appeal to them. They often mistake Buddhism for an otherworldly religion not concerned for the present welfare of human beings.

BUDDHIST WORK is badly affected by the growing mobility in society. Those in institutions of higher learning are often involved in and serve Buddhist centres in their area; but within a few years, on completion of their studies, they have to return home or to hunt for their livelihood. Furthermore, the smaller towns are hardest hit by this braindrain of the finest minds which tend to collect around the larger cities. In such areas, a majority of temple members are from the secondary school age. In many cases at that age (say about fifteen or sixteen) they have to run Buddhist youth activities. At such an age, they naturally face difficulties of leadership and personality problems. Furthermore, without proper adult guidance they easily fall for the wrong list of priorities in their activities. On top of such a situation, those mature Buddhists who return find it extremely difficult to work with such

young ones who lack maturity and ability. These lone Buddhist workers often work against overwhelming odds (such as an uncooperative and materialistic parent-body) and in many cases give up working further.

THE EDUCATION that one gets also plays a significant in one's decision and choice of religion. On the one hand, modern education brings new and scientific knowledge breaking down the walls of religious superstitions and misconceptions and so giving prominence to the Buddhist teachings which promote free inquiry and the scientific study of the human situation. On the other hand, modern education is also very much materialism-orientated in that very little spiritual training is provided for in secular education. Moreover a student today is well aware that he has to do his best in his studies so that he is least affected by the rat-race of society.

LANGUAGE is another vital factor in the communicating of Buddhist truths. Such modern languages as English (which is heavily Judeo-Christian in character) do not have wide enough a vocabulary and deep enough expression to clarify the Buddhist tenets. Countless volumes have been written on Buddhism in the English language, but a large proportion of them misrepresent even the basic Buddhist doctrines. This leads to the misconception being transmitted to the readers who already have preconceived notions about Buddhism.

CERTAIN EVANGELICAL SECTS are making full use of the mass media to discredit other faiths and promote their teachings. They have numerous presses and radio stations and other modern facilities which the Buddhists lack. In this manner, they manage to enter into any home which switches on the radio or television, and to reach the minds of the educated public. The mass media, on the other hand, when used by non-religious institutions play little significance in promoting the spiritual condition of society. On the contrary, films and books often give a perverted and cynical picture of religion. Furthermore, the leisure mass media tend to concentrate on themes that are of immediate popular appeal — violence, sex, frivolities, and the sensational. This only aggravates the already irreligious mentality of today's society.

THOSE PEOPLE who actually try to look for the truth and visit religious institutions are simply shocked to find that the so-called religionists know no better than they. Furthermore, these religionists are often involved in petty squabbles and rivalries and irreligious practices to the extent that a new term — "temple politics" — has been coined to describe the appalling condition.

ONCE OUTSIDE THE TEMPLE such truth-seekers fall back to their society of ignorant and evil friends. Failing to find their answer in religion, it is only natural that they drown themselves in social intercourses. The next step is getting involved in the pleasures of the senses and becoming intoxicated by them. Once they are in such a situation, it is almost impossible for religion to reach them.

WHILE CONVENTIONAL RELIGIONS seem not to make an impressive mark on modern society, religious sects and cults are fast on the rise. People easily fall for any charismatic self-proclaimed prophets who go around claiming they have the panacea to the present ills and discontent. The rise of such sects and cults only proves that there is something greatly amiss in the established evangelical religions and that Buddhism has not made its mark on contemporary society.

D. DISENTAGLING THE TANGLES

ORTHODOX AND CONSERVATIVE BUDDHISM appear to be unable or uninterested in promoting the Buddhist answer to present world problems and they have failed in promoting the spirituality of committed Buddhists. As a result, Buddhism today has become a confusion of sects and cults resorting to modernism at the one extreme and to fanatical fundamentalism at the other.

ONLY AN INSPIRED PHILOSOPHY and a visionary ideal will save the situation, and such an instrument is what can be termed "Reform Buddhism". Reform Buddhism is simply a renewed and revolutionary attitude of Buddhists to bring back the early dynamism of Buddhism and apply it to the present milieu in a peaceful and harmonious way. One of the first tasks of Reform Buddhism will be to emphasize the basic doctrines and practices of

Buddhism, namely, the Three Characteristics, the four Noble Truths, Karma and Rebirth, and self-salvation, which are generally accepted by all schools of Buddhism. These tenets have to be preached in new ways using modern techniques and facilities to a worldwide audience. The later teachings of the sectarian patriarchs and masters should be left to the personal study of mature Buddhists and should not be introduced to potential Buddhists for they will only confuse them.

ANOTHER DUTY of Reform Buddhists or Reformists is to modernize the faith through effective and proper contemporary media of expression, such as language, music, mass media and the like so that the profound message will immediately appeal to the general masses or at least create a lasting impression on society. It is especially important to express Buddhism in the living language prevalent in a certain community for it to have any significant and lasting effect. For the young, music will act as a spiritual bridge between the youthful zest and frivolities, and Buddhist maturity. More Buddhist literature should be written to answer certain problem situations (such as in the field of apologetics) and be widely and freely distributed. Other means of mass communicating the Dharma should also be studied and where feasible be implemented.

REFORM BUDDHISM should also minimize and simplify the rituals and ceremonies which have been heavily coloured and twisted by local traditions and idiosyncrasies of later masters. The utility and suitability of the essential rituals should be carefully reevaluated by those proficient so as to strike a balance between pristine authenticity and contemporary relevance. Where possible local languages and dialects should be used in the rites and rituals, or at least some form of commentary should be given as they progress. Local colour may if suitable be added to these ceremonies so that the local people could easily identify themselves with Buddhism.

A FORBIDDING TASK of Reform Buddhism would be to promote and maintain a dialogue between the Theravada and the Mahayana traditions. This should be done by stressing the ecumenical aspects of the Buddha's Teachings, such as the spiritual unity of the Order (especially the Ariya Sangha) and by emphasizing the

fact that many non-Buddhist denominations are trying very hard, and succeeding in many instances, to convert our fellow Buddhists and subsequently exterminate the Buddhist way of life. Basic doctrines common to both traditions should be studied and promoted. The discourses of early Mahayana are very similar to the Theravada ones and they should be comparatively studied. Members of both Orders should be encouraged to run common religious programmes such as festivals. Furthermore, one should try to master the languages used by these traditions (such as Mandarin and Thai) to promote communication.

ABOVE ALL, the most important task of the Reform Buddhist would be to preach the Dharma in every peaceful way to everyone he can in keeping with the Great Commission given to us by the Buddha; for this was how the early Buddhists turned ancient India into a Buddhist realm. Before one can preach fruitfully and win disciples, one has to be properly trained and be spiritually mature. One should therefore lose no time in committing oneself to the cause and go in for missionary training.

REFORM BUDDHISM should also try to express the Buddha Dharma in contemporary society through the practice of charity and the other Perfections in keeping with the Buddha's Teachings on social and economic welfare. The Buddhas has given us clear and simple guidelines in the "Household Discipline" (gihī-vinaya) how the laity should live a happy life here and hereafter.

THE NEXT SAGE was Nigantha Nataputta, the Jain, who explained his fourfold vow that "a Nigantha ('free from bonds') is restrained as regards all water, restrained as regards all evil, all evil has he washed away, and he lives suffused with the sense of evil held at bay". This teaching has sometimes been called moralism.

THE LAST SAGE visited by the king was Sanjaya Belatthiputta, who refused to make a positive or negative statement on the above points or on any others. Such an attitude is known as agnosticism.

THE SANDAKA SUTTA (M 1:513) gives a further list of four religious systems which though not immoral does not conduce to the Holy Life (abrahmacariya) and are unsatisfying. The first of them speaks of those who lay false claim to enlightenment. This is evidently intended for the system of the Niganthas (for the teacher is described in exactly the same terms as Nataputta's pupils describe their teacher in the Cula Dukkakhandha Sutta, M 1:92).

THE SECOND type of teacher mentioned in the Sandaka Sutta is the one who depends on report, hearsay, tradition and scripture. The third kind is the teacher who works out a system based on his own reasoning and investigation, be they right or wrong. These two were also obviously mentioned in connection with the same teacher of the Niganthas. The fourth unsatisfying system mentions no doctrine, but merely describes the pre-variation of the teacher. This is evidently identical with the method of Sanjaya who avoided giving direct answers and resort to 'eel-wriggling'.

THE BUDDHA is a person who deals with the Truth not with theories. As such he spoke against speculations about ultimate things, either in the past or the future, which lack sufficient evidence. In his famous analogy of the blind men and the elephant, the Buddha remarks:

*"O how they cling and wrangle, some who claim
Of brahmin and recluse the honoured name!
For, quarrelling, each to his view they cling.
Such folk see only one side of a thing."*

FURTHERMORE, the Buddha asserts that such speculations do not lead to emancipation. One of the earliest lists of topics said to be vigorously debated by "many and various heretical teachers, recluses, brahmins and wandering ascetics" (Ud 66) contains the ten theses on which the Buddha refuses to express an opinion (avyakata) and which have been "set aside and rejected" (thapitani patikkhittani). The these are as follows:

- (1) the world is eternal (sassato loko).
- (2) the world is not eternal (asassato loko).
- (3) the world is finite (antava loko).
- (4) the world is infinite (anantava loko).
- (5) the soul is identical with the body (tam jivam tam sariram).
- (6) the soul is different from the body (annam jivam annam sariram).
- (7) the Perfect One exists after death (hoti tathagato param marana).
- (8) the Perfect One does not exist after death (na hoti tathagato param marana).
- (9) the Perfect One does and does not exist after death (hoti ca na ca hoti tathagato param marana).
- (10) the Perfect One neither exists nor does not exist after death (n'eva hoti na na hoti tathagato param marana).

SUCH THEORIES are really derived from the hopes, the feelings and the sensations arising from the evanescent world. They belong, in other words, to the realm of hastily formed, empirical opinion (ditthi, laddhi), not to that of the higher wisdom (panna) (see, for example, D 1:41 ff.). There are, as such, three salient characteristics of Buddhism. Philosophically, it holds a position somewhat similar to the modern Agnostic position. Secondly, while acknowledging the importance of feeling and of intellect, it lays special stress upon the regulation and the cultivation of the will. And, thirdly, it distinguishes between a lower and a higher wisdom. (see, e.g., D 1:30 f.).

(B) HOW CULTS ARISE

"Through ignorance of form, Vaccha, through ignorance of the arising of form, of the ceasing of form, of the way leading to the ceasing of form. That is how those divers opinions arise in the world, such as 'the world is eternal' and so on." (S 3:257)

(1) Undue emphasis on certain truths

SOME BUDDHISTS who are attracted towards certain aspects of Buddhism would magnify them to suit their mentality and as a result giving a distorted picture of Dhamma. One of the most popular cults bearing the name of Buddhist is that of ancestor worship and transference of merits. The cult is based on a misinterpretation of the Buddha's advice that one should set aside a portion of one's earnings as offerings to the departed (A 3:46). This teaching has been given undue stress to such an extent that some so-called Buddhists would burn paper houses, vehicles and even television sets for the benefit of the dead.

(2) Deletion and interpolation

IT IS ALMOST IMPOSSIBLE for us today to really know whether every word in the Buddhist Scriptures are the words of the Buddha and his saints. The Scriptures were not set down for five hundred years after the Buddha's demise. The Buddha foresaw the danger of the Scriptures being rigged with deletions and of interpolations through the centuries. In the Kesaputtiya (Kalama) Sutta, the Buddha warns us not accept any teaching even if it "is found in the Scriptures" (A 1:190; 2:191). All teachings have to be put to the test and the good to be followed. Men who seem to be prejudiced against the supernatural simply strain out these elements from the record leaving the impression that the Buddha was completely lacking of psychic ability and experience. Allied to this inclination towards Naturalism and Humanism, is the cult of Modernism — a radical attitude advocating drastic reinterpretation of the Scriptures to suit the contemporary society to the extent of falsifying the historicity of the Buddha and the context of the Scriptures.

(3) Syncretistic hodge-podge

THERE ARE SOME PEOPLE who object to the exclusive claims of the Buddha and affirm that the Truth has been revealed to the world by different chosen ones at different times in our history. They try to trace a unified development of such prophets and godly beings as Krishna, Moses, the Buddha, and Jesus as channels of revelation from God. Thus a system is worked out to make room for them all. Such a system is Baha'ism which has the audacity to claim that the Buddha Amitabha is actually their founder Baha'u'llah.

(4) Fanaticism and bigotry

IGNORANCE is the major cause of cults. Unscrupulous people play on the gullibility of the public by introducing "magical" touches into their system especially by dispensing "charms" and fortune-telling. There are also those who build religious systems around themselves with the spice of strong emotion. Yet again, there are those who contend that their brand of Buddhism is the Dhamma and the other schools are corrupted innovations. As long as one is unenlightened one has every tendency to hold views (*ditthi*). On the other hand, those labels which have been used to denote the various schools of Buddhism denote the diverse traditions that have resulted from the interaction of Buddhism with indigenous cultures. Such labels stand for rich, continuous and indigenous Buddhist traditions. Such developments are more correctly called "movements" or "schools" rather than cults or sects for they do not base themselves on a single charismatic figure (other than the Buddha) and that they have evolved through the centuries thus proving to have passed the test of time. The final test of a cult would be that it arises with a personality and dies with that personality.

(C) HOW CULTS PROSPER

WHEN CULTS grow and spread they cause serious problems. How cults prosper and proliferate is of more grave concern than how they arise. Here are a few reasons for their rapid growth.

(1) Ignorance of Dharma

ALL WORLDLY STRIFE arise from ignorance of Dharma or the refusal to accept it. Wrong views grow on the soil of ignorance. Many professed Buddhists do not know Dharma and fall easy prey to cults. It is noticeable that cults draw most of their members from temples and institutions where Dharma is little taught, or from spiritually weak ones who do not sufficiently expose themselves to Dharma.

(2) Cult salesmanship

CULT LEADERS take the trouble to thoroughly train their representatives in religious salesmanship. They are well instructed in their particular doctrines and how to present them. In many cases modern equipments and psychological techniques are freely used.

(3) Zeal of the cults

CULTS succeed especially where their members are very zealous in pressing forward their teachings. In most of the cults, there is special merit in propagating their doctrines and bringing in new members, and in some cases it is even a matter of salvation.

(4) Distortion of Dharma

CULTS frequently give undue stress to certain unimportant or trivial aspect of Truth. Many, for instance, who have not been trained in meditation by a proficient master take it to be some kind of a source of power or speak of weird personal experiences resulting from self-hypnosis. Many ignorant Buddhists, believing that they have been deprived of the Truth, quickly embrace the cult which seems to offer it to them.

(5) Use of "Buddhist" label

CULTS which carry the Buddhist name gives them some respectability in the eyes of the public. There are many people

who call themselves Buddhists and think that the malpractices being conducted by the cults are actually Buddhistic. A common evil is the barratry of Buddha images and charms by opportunists and peddlers calling themselves Buddhists.

(6) Influence of Mara

MARA is always there to obstruct and confuse us when we are embarking on some spiritual pursuit. Mara is often very subtle in his ways for that is how evil usually begins. But the worst kind of Mara are our own unguarded thoughts which not only open us to wrong ways but also blind us from the Dharma. We should therefore always be aware of Mara and his subtle evil workings.

(7) Apathy towards Dharma

ONE who has no interest in Dharma simply blinds himself to the Truth and falls easy prey to false and evil ways. Such people are easily attracted to magical and esoteric practices which cults centre on. Such practices attract them because of the false promise of power and the supernatural.

THESE REASONS will give us a gloomy picture of how serious the cults can threaten Buddhism. The only way to fight the cults is with Dharma. Only knowledge and goodness will ultimately triumph over ignorance and evil. Buddhists cannot be spiritually lethargic but must make every effort to strive against such evils most heedfully.

(D) HOW TO DISTINGUISH CULTS

(1) The tests of authority

THE BUDDHA has given us several criteria with which to expose the cults. One such criterion is the Kalama (or Kesaputtiya) Sutta, where the Buddha makes the following declaration:

- (i) Do not accept anything through revelation (ma anussavena).
- (ii) Do not accept anything through tradition handed down from the past (ma paramparaya).

- (iii) Do not accept anything through hearsay (*ma iti-kiraya*).
- (iv) Do not accept anything because it accords with the Scriptures (*ma pitakasampadanena*).
- (v) Do not accept anything through logic (*ma takkahetu*).
- (vi) Do not accept anything because it is a point of view (*ma nayahetu*).
- (vii) Do not accept anything through considering the causes or conditions (*ma akaraparivitakkena*).
- (viii) Do not accept anything because it accords with one's preconceived notions (*ma ditthinijjanakkhantiya*).
- (ix) Do not accept anything on the testimony of a capable person (*ma bhabbarupataya*).
- (x) Do not accept anything thinking, "This holy person is our teacher." (*ma samano no garuti*)

Accept and practise them only when you yourselves know that these things are good and not blamable, praised by the wise, and which lead to benefit and happiness. (A 1:190, 193)

THE ELDERS who participated in the first Buddhist Council at Rajagaha were said to have introduced a set of criteria called the "Fourfold Discipline" (*catubiddha vinaya*) which are dealt with in detail in the Vinaya Commentary (VinA 239 ff.; of. Miln 148). The "Fourfold Discipline" consists of:

- (i) *Sutta*;
- (ii) *Sutta adaptation (suttanuloma)*;
- (iii) *Testimony of the Teachers (acariyavada)*;
- (iv) *Personal opinion (attanomati)*.

By "SUTTA" is meant the text of the Vinaya Pitaka which contains the rules promulgated by the Buddha. The "Sutta adaptation" (*suttanuloma*) is the set of the Four Great Authorities (*mahapadesa*), the criteria laid down by the Buddha himself in the Vinaya. The "Testimony of the Teachers" (*acariyavada*) means the Commentaries which were composed mainly by the five hundred Arahants who attended the first Buddhist Council. "Personal opinion" (*attanomati*) is a notion derived from inference and which is over and above the first three criteria mentioned. The "Testimony of the Elders" (*theravada*) found in the Commentaries are also classed under this category.

OF THE FOUR CRITERIA mentioned, the "Sutta adaptation" (*suttanuloma*) needs elaboration. The "Sutta adaptation" has been mentioned to be a synonym of the Four Great Authorities (*mahapadesa*). There are, in fact, two sets of the Four Great Authorities — the Vinaya and the Sutta. In this case, the former is meant. It is related in the Vinaya (Vin 1:250 f.) that at one time, some monks were at a loss as to what was permitted and what not permitted by the Buddha, who then laid down the following criteria:

- (i) Whatever has not been prohibited as not allowable, if it is in accordance with what is not allowable and goes against what is allowable, that is not allowable (*yam maya idam na kappati' ti appatikkhittam, tan ca akappiyam anulometi kappiyam patibahati, tam vo na kappati*).
- (ii) Whatever has not been prohibited as not allowable, if it is in accordance with what is allowable and goes against what is not allowable, that is allowable (*yam maya idam na kappati' ti appatikkhittam, tan ca kappiyam anulometi akappiyam patibahati, tam vo kappati*).
- (iii) Whatever has not been permitted as allowable, if it is in accordance with what is not allowable, and goes against what is allowable, that is not allowable (*yam maya idam kappati' ti ananunnatam, tan ca akappiyam anulometi kappiyam patibahati, tam vo na kappati*).
- (iv) Whatsoever has not been permitted as allowable, if it is in accordance with what is allowable and goes against what is not allowable, that is allowable (*yam maya idam kappati' ti ananunnatam, tan ca kappiyam anulometi akappiyam patibahati, tam vo kappati*).

AN ILLUSTRATION, one might take the example of morphine, which was not prohibited by the Buddha for the simple fact that it was not yet discovered then. Alcohol, however, was prohibited by the Buddha (Vin 4:108 ff.) as it dulls the nerves and causes heedlessness, which in turns makes the intoxicated person commit unwholesome deeds. Morphine, taken unprescribed and in excess, has similar effect. As such, it is not allowable.

THOUGH PROHIBITED as an intoxicant, alcohol is allowed to be put into oil in cases of illness (Vin 1:205) or in a concoction of broth, or with myrobalan pickled in molasses (Vin 4:110). Morphine, similarly, when clinically administered relieves a patient of unnecessary pain; as such, it is then an allowable item.

THE SUTTA or Dharma counterpart of the Four Great Authorities are found in the Digha Nikaya (D 2:123 ff.) and the Anguttara Nikaya (A 2: 167). These are the four ways by which one may establish the authenticity of the Buddha's Teaching, namely:

- (i) The reference to the Buddha as authority (**buddha-padesa**), that is, a monk might say, "I heard this before the Blessed One; I received this before him. This is the Doctrine, this is the Discipline, this is the Teacher's Teaching." (**Sammukhametaṃ avuso bhagavato sutam, sammukha patigghitam; ayam dhammo, ayam vinayo, ayam satthusasanam.**)
- (ii) The reference to the Order as authority (**sangha-padesa**), that is, a monk might say, "In such and such a monastery resides an Order with an elder, with a leader. I heard this before that Order; I received this before that Order. This is the Doctrine . . . the Discipline . . . the Teacher's Teaching." (**Anukasmim nama avase sangho viharati sathero sepamokkho. Tassa me sanghassa sammukha sutam, sammukha patigghitam; ayam dhammo . . .**).
- (iii) The reference to a number of elders as authority (**sambhulatherapadesa**), that is, a monk might say, "In such and such a monastery reside a great number of elders, widely learned, well-versed in the canonical Collections, experts on the Doctrine, experts on the Discipline, experts on the Summaries. I heard this in the presence of those elders; I received this in the presence of them. This is the Doctrine . . . the Discipline . . . the Teacher's Teaching." (**Anukasmim nama avase sambahula therā bhikkhu viharanti bahussuta agatagama dhammadhara vinayadhara matikadhara. Tesam me theranam sammukha sutam, sammukha sutam, sammukha patigghitam; ayam dhammo . . .**).

- (iv) The reference to an elder as authority (**ekatherapadesa**), that is, a monk might say, "In such and such a monastery resides an elder, widely learned . . ." (**Anukasmim nama avase eko therā bhikkhu viharati bahussuta . . .**).

THE WORDS of that monk are, according to the Buddha, neither to be welcomed nor to be scorned; they are to be thoroughly studied and "to be compared with and found compatible with the Discourses and the Discipline" (**sutte otaretabbani, vinayo sandassetabbani**). Only then should the claims be deemed authentic; but, even then, it should be noted that there is no suggestion that the statements contained in the "Discourses and the Discipline" should be accepted without question.

FROM THE CRITERIA set down by the Buddha and the elder we can see that they did foresee the danger of Buddhism facing deletions or interpolations in the Scriptures or their misinterpretations made by unscrupulous cult leaders for their selfish benefits. We should be guided by these sets of criteria in all our Buddhist work and use it to expose the cults and prevent them from proliferating.

(2) Their view of the Buddha

HOW THE CULTS view the Buddha will distinguish them from the truly Buddhist groups. Despite the fact that the Buddha is the founder of Buddhism he strongly speaks against any pious cult around his personality. Although Buddhists "go to the Buddha for refuge" they approach him as a teacher. Furthermore he makes no claims to be a prophet or to any divine aid or inspiration but he had worked out his own salvation. This fact makes Buddhism rise above all other religions — by the promise that man can, and has to, save himself.

(i) The Buddha as a living being

WHILE some religious denominations make strong claims that their founder is a "living God" the Buddha simply declares that "he who sees Dharma sees me" (*Iti-vuttaka 91*). On gaining Enlightenment, the Buddha ceases to be a "person" (*puggala*) in the worldly or supermundane sense — he has become Buddha.

DURING the early years of European Buddhist scholarship, many Western researchers thought that the Buddha was simply a mythical figure. This arose from the fact that the early Buddhists took the **Word** of the Buddha rather than the **life** of the Buddha to be of paramount importance. The canon of the Theravada school, which is representative of early or "primitive" Buddhism (though not necessarily exclusively so) contains no continuous narrative of his life. It was not until later in Buddhist history that full-length biographies of the Buddha were produced, such as the Sanskrit work of perhaps (at the earliest) the second century CE, entitled "The Great Event" (Mahavastu) or the more elaborate work by the Sanskrit poet of the second century CE, Ashvaghosa, entitled "The Acts of the Buddha" (Buddhacarita).

AS A RESULT of greater knowledge of the philological and archaeological sources, scientific study has helped convince scholars that in the case of the Buddha there really existed an historical personage the principal traits and personality of whose life can be known. It is also noteworthy that though the early Buddhists had no interest in recounting the entire life of the Buddha, they were nevertheless concerned to record carefully what they appear to have considered the most important events, events relating to certain crucial or significant moments in the pattern of the Buddha's life, such as his renunciation of the life of a prince, his Enlightenment, the inauguration of his public ministry, and his decease.

(ii) The Buddha as a human being

IN THE early scriptures, the Buddha speaks of himself as a *samana*. Ling, in his book "The Buddha" (London, Temple Smith, 1973; p. 116) says that the nearest equivalent which modern English can give us is, perhaps, "philosopher", although this is not altogether satisfactory, as the basic meaning of the word, which its usage preserves, is "one who strives, or labours hard". Someone observed that "The philosophers have only interpreted the world, in various ways; the point, however, is to change it", and one imagines that the Buddha would have agreed with the observation.

IT IS CERTAIN that the early Buddhists did not regard the Buddha as a divine figure of any kind. He had no religious role, such as that of the chosen revealer of divine truth, nor was he re-

garded by them as in any sense a superhuman saviour. One modern Buddhist writer puts it in this way: "The Buddha exhorts his followers to depend on themselves for their deliverance, since both defilement and purity depend on oneself. One cannot directly purify or defile another. Clarifying his relationship with his followers and emphasizing the importance of self-reliance and individual striving the Buddha plainly states 'You yourselves should make the exertion. The Tathagatas are only teachers' (Dhammapada 276)."

(iii) The Buddha as a perfect being

THE BUDDHA is in every good sense of the word perfect — that is, physically and spiritually. As a person, the Buddha was endowed with the Thirty-two Marks of the Great Man which means that such a person would, if he keeps to the family life, be a Universal Monarch, or if he renounced the world, be the Fully-enlightened Buddha. From his golden-hued body, an aura of six colours emanates at his will.

ONE OF the stereotyped verses listing the virtues characteristic of the Buddha runs as follows: "Such indeed is the Blessed One: Worthy (*araham*), completely and perfectly Enlightened (*sammāsambuddha*), endowed with knowledge and virtue (*vijjacaranasampanno*), Well-gone (*sugato*), Knower of worlds (*lokavidu*), Unsurpassed Guide of those to be trained (*anuttaro purisadammasarathi*), Teacher of gods and men (*sattha devamanussanam*), Enlightened (*buddho*), Blessed (*bhagava*). (Vin 3:1; D 1:49; M 1:37; S 4:271; A 1:207; etc.). Each of these are elaborately explained in the Visuddhi-magga (Vism 198-201).

"What was to be known is known by me, and what was to be developed is,

What was to be cast is cast out by me, therefore am I Buddha."
(M2:143; A 2:39, Sn 558; Thag 828; etc.)

*"Monks, the world is fully comprehended by the Perfect One
From the world is the Perfect One released . . ."*

*Monks, whatsoever in the whole world, with the world of
Maras, Brahmas, together with the host of recluses and brahmins,
of devas and mankind, is seen, heard, sensed, cognized,*

attained, searched into, pondered over by the mind, — all that is fully comprehended by the Perfect One. That is why he is called Tathagata. Moreover, whatever the Perfect One utters, speaks and proclaims between the day of his Enlightenment and the day on which he passes utterly away, — all that is just so and not otherwise. Therefore he is called 'Tathagata'.

Monks, as the Perfect One speaks, so he does: as he does, so he speaks. That is why he is called 'Tathagata'.

Monks, in the whole world, with the world of devas, or Maras, of Brahmas. . . of devas and mankind, the Perfect One is conqueror, unconquered, all-seeing, almighty. Therefore, he is called 'Tathagata'.

(Samyutta Nikaya 2:23; Iti-vuttaka 122f.)

(iv) The Buddha as a supreme being

THE BUDDHA is both spiritually and ethically the most perfect being (anuttara), and yet he is not omnipotent in the manner that theists conceive of their Almighty God. Though he possesses many psychic powers, he is not the creator or sustainer of the world; he has not decreed its laws, nor is he able to alter them. He cannot stop the change of all things, nor can he dissolve the law of causality that is inherent in all conditioned things. He is not the judge of the world who rewards good and punishes evil.

YET HE IS SUPREME in that he has discovered the true nature of the world and knows all that there is to be known. Then he proclaims this to the world:

"Even so, monks, when the Perfect One arises in the world . . . thus he teaches Dharma: "Such and such is form, its arising and its ceasing. Such and such is feeling, its arising and its ceasing. Such and such is perception, such the conditioned factors, such is consciousness, its arising and its ceasing."

Then, monks, whatsoever gods there be, long-living, beautiful and blissful, long established in lofty palaces, when they hear the Dharma-preaching of the Perfect One, for the most part they become fearful, fall a-trembling and a-quaking, (and they say) 'It seems, friends, that impermanent are we, and permanent we deemed ourselves. Unstable and we, it seems, and

stable we deemed ourselves. Not to last, friends, it seems are we, and lasting we deemed ourselves. Verily, friends, are we impermanent, unstable, not to last, 'prisoned in a person.'

Thus potent, monks, is the Perfect One over gods and their world; of such might, of such power is he."

(Samyutta Nikaya 3:85)

*"Of Rajagaha's hills the chief is Vipula;
Mount White is the chief of peaks in the Himalayas;
The sun is chief of things that traverse space,
The ocean is of all waters the chief,
As is among the starry groups the moon.
Of all the world and all the gods therein
The Buddha is by all esteemed supreme."*

(S 1:67)

(v) The Buddha as a rare being

THE DHAMMAPADA says "Rare is the appearance of the Buddha" (Dh 182). It takes an infinitely long period of time for a person aspiring to become a Buddha to attain the Perfections (parami). Our present Buddha, for example, lived through the Dispensations of twenty-four previous Buddhas before he attained Buddhahood in the present world-period (kalpa/kappa).

DURING some world-periods there are no Buddhas. In an aeon (kappa), sometimes only one Buddha is born, sometimes two, three, or four, but rarely five. And each time only one Buddha arises to proclaim his Dispensation. No Buddha is born in the early period of an aeon when men live longer than one hundred thousand years and are thus not able to recognize the nature of old age and death, and cannot, therefore, benefit by his preaching. When the life of man is too short, there is no time for exhortation and men are full of defilements. The suitable age for a Buddha to arise, therefore, is when men live not less than one hundred years and not more than a hundred thousand.

THE WORD "BUDDHA" is a wonderful word which inspires those that heard it, filling them with wonder, awe and high esteem. Thus, Sudatta, a rich merchant of Savatthi who had come to Rajagaha for trade and was at his relative's house, when at night he happened to hear his host mentioning the word "Buddha", was so surprised that he asked him three times, "The Buddha did you say? When he was told "yes", Sudatta exclaimed, "The word 'Buddha' is very rare indeed to be heard in this world." Gladdened at heart he went in search of the Buddha even before daybreak (SA 1:312).

(vi) **The Buddha as an emancipated being**

MAN'S SEARCH for the Truth can never end until he is enlightened. As long as man is unenlightened, he tends to misunderstand the things around and inside him. Through misunderstanding and ignorance, he creates his own wrong views or accepts the faulty notions of others. A common spiritual aberration is to credit the creation of the universe, life and all that goes with it to a Supreme Being. This foolish speculation has resulted in different views and conflicting opinions in turn leading to confusion and suffering to man.

THE BUDDHA, too, searched for an answer to all those things. The ancients claimed that the world was created by Brahma or Isvara or some other high God; but the Buddha gave this testimony immediately after his Enlightenment:

"Through many a birth I wandered in this endless cycle of births and deaths, seeking, but not finding, the builder of the house. Sorrowful is it to be born again and again.

O house-builder! You are seen. You shall build no house again. All your rafters are broken. Your ridge-pole is shattered.

My mind has attained the Unconditioned. Achieved is the end of craving."

(Dhammapada, verses 153, 154)

THIS PAEAN of joy (*udana*) was the first words uttered by the Buddha immediately after his Enlightenment. Here the Buddha is speaking of how rebirth entails suffering. All through the lives he wandered and suffered and searched for the architect of this body (the "house"). In his final birth, he discovered that the Creator or Architect was not an external being, but was man's own internal nature. This elusive Architect is Craving or Attachment, a self-created force latent in all. The discovery of the builder is the eradication of craving by attaining Arahantship which is, in the above paean, alluded to as the end of craving.

THE RAFTERS of this self-created house are the defilements. The ridge-pole that supports the rafters is ignorance, the root cause of all defilements. The shattering of the ridge-pole of ignorance by wisdom results in the complete demolition of the house. The ridge-pole and the rafters are the material with which the builder constructs this house of pain. With their destruction, the builder is deprived of the wherewithal to rebuild the house which is not wanted. With the demolition of the house, the mind attains the Uncondition which is Nirvana.

(vii) **The Buddha as a pure being**

ONCE A CERTAIN BRAHMIN saw the Buddha's footprint and at once recognized that it was not that of any ordinary being. He approached the Buddha and questioned him whether he was a god (*deva*), a heavenly minstrel (*gandhabba*), an ogre (*yakkha*), or a human being (*manussa*). The Buddha replied that he was none of those and further added:

"Brahmin, those defilements whereby, if they were not abandoned, I should become a god, a heavenly minstrel, an ogre, or a human being, — those defilements in me are abandoned, cut off at the root, made like a palm-tree stump, made non-existent, of a nature not to arise again in the future. Just as, brahmin, a lotus, blue, red or white, though born in the water, grown up in the water, when it reaches the surfaces stands there unsoiled by the water, — just so, brahmin, though born in the world, grown up in the world, having overcome the world, I abide unsoiled by the world. Take it that I am a

Buddha, brahmin

*As a lotus, fair and lovely,
By the water is not soiled,
By the world am I not soiled;
Therefore, brahmin, am I Buddha."*

(Anguttara Nikaya 2:36f.)

(viii) **The Buddha as a self-liberated being**

THE BUDDHA was born into this world like any one of us — as a mortal human. He lived a human and in time discovered that life is full of suffering — he vowed to discover the end to this suffering. He renounced his princely life and comforts of the homely life to become an ascetic (which was nothing new in his days). He went to a number of teachers and mastered their doctrines but still they could not tell him the answer he was looking for — namely, the end of suffering.

FINALLY, after all efforts to rely on external wisdom failed, the ascetic Siddhattha, our future Buddha, turned inward to his mind and then discovered the answer to it all.

*"All have I overcome, all do I know,
From all am I detached. All have I renounced,
Through the destruction of all craving I am free,
Having understood all by myself, whom shall I call teacher?"*

(Dhammapada verse 353; cf. Vin 1:8=M 1:171f)

IT IS therefore unfounded for anyone to say that the Buddha based his Dharma on Hinduism or that it is an offshoot of Hinduism. Here we have the authoritative testimonies of two renowned scholars. Firstly, Ling, in his book "The Buddha" (op. cit.) remarks:

"It is meaningless to say, as some have done, that the Buddha, a child of his time, was heir to the Hindu religious tradition. In the first place, it is an anachronism to ascribe a Hindu religious tradition to this early period; the characteristic set of beliefs and practices which came to be known as 'Hindu' (the word itself being a product of the Muslim period) was yet to be developed. Moreover, it is difficult to see how the

Buddha can be described as an heir to the brahman religious tradition. One who did not believe in God, nor in theories of the Veda, was about as much an heir to the Hindu tradition as Karl Marx was a Zionist." (P. 92)

FURTHERMORE S. Dutt, in his book, "Buddhist Monks and Monasteries of India" (London, Allen & Unwin, 1962) adds:

"The half-baked theory that it was an 'off-shoot from the ancient faith of the Hindus, perhaps a schism or heresy' and that the Buddha's main object was to bring about a reformation in religious practices and return to basic principles¹ rests mainly on certain key terms (e.g. **Brahmacariya**) which it borrowed from the Upanishads; yet used in what widely differently connotations. In the earliest formulation of the religion, as we find it in the Theravada canon, the body of doctrines and practices presented in unrelated to the more ancient Brahmanical faith. Nor were their after-developments towards that faith or philosophy. Buddhism may be described more rightly as a tree with its own organic growth rather than as an 'off-shoot'." (pp. 320 f.)

(ix) **The Buddha as a compassionate being**

SOON AFTER his Enlightenment, the Buddha contemplated on the profound depth of Dharma and how difficult it had been for him to attain it. Considering the deluded ways of the world, he felt that there were not many who would be able to understand and practise Dharma. At that opportune moment, Brahma made his entrance with an entreaty that the Dharma be preached. Out of infinite compassion for the world, the Buddha condescended to preach — it is this compassionate decision that makes him the Perfectly and Completely Enlightened One (**sammāsambuddha**).

THE BUDDHA went out all the way to help others. Once, when a sick monk down with dysentery was left all alone, the Buddha assisted by Ananda washed, cleaned, and nursed him.

1. See Radhakrishnan's Foreword to "2,500 Years of Buddhism" (1956), pp. xiii — xiv.

Later, he announced to the monks: "Whoever, monks, would tend me, he should tend the sick." (Vin 1:302). He also showed his compassion to destitute orphans like Sopaka and took them into the Order and got them educated. He spoke highly of womenfolk when they were looked down upon in that society. He spoke strongly against the caste system and slavery.

ABOVE ALL, the greatest compassion shown by the Buddha is in his bequeathing Dharma to all those who would listen. He preaches to them in one of three ways: by exhibition of his psychic powers (*iddhi-patihariya*), by reading their thoughts (*adesana-patihariya*), or teaching them what is beneficial to them according to their character and temperament (*anusasani-patihariya*). It is the last method which the Buddha most often uses. Though the Buddha's teaching is never really lost on the listener, he sometimes preaches knowing that it will be of an immediate benefit (e.g. the Udumbarika-sihanada Sutta, D 3:37 ff.).

IN THE MAHA PARINIBBANA SUTTA which relates the last days of the Buddha, we find him asserting that he never thought of controlling the Order, nor did he want the Order to depend on him. He declared that there was no esoteric doctrine in his teaching, nothing hidden in the "closed-fist of the teacher" (*acariya-mutthi*) (D 2:100). All that there is to know that conduces to one's self-salvation, the Buddha has declared. It is left to us to make the effort.

FROM THE ABOVE survey we can surmise that the Buddha is a historical person, a human being who through his own efforts becomes emancipated, pure, perfect and supreme surpassing even the most divine. Out of his infinite compassion, this rare and unique being declares his Dharma to the world that those who hear and make an effort would liberate themselves.

(3) Their view of Dharma

THE BUDDHA'S public ministry lasted forty-five long years and covered extensive areas of the central Gangetic plain of northern India. His teachings changed the lives of Indians from every level of society — from peasants to princes, from paupers to millionaires, from road-sweepers to philosophers. It has been suggested that the method of instruction used by the Buddha be called "a session of

teaching". For to say that he preached a sermon would be rather misleading, for, to Western ears at least, it suggests a wholly passive role for the hearers, and for the preacher a position which is sometimes described as "six feet above contradiction" (Ling, *op. cit.*; p. 98).

THIS WAS NOT SO in the kind of teaching-sessions which are recorded in early Buddhist literature. The hearers frequently interject, or raise questions, or supply answers to questions addressed to them by the Buddha, and sometimes the Buddha engages them in what is almost a catechism. Ling further remarks:

"Even 'discourses' suggests something rather stilted, formal, and humourless, and it is clear that they were very far from being addresses of that sort. It was, in fact, almost always a session of teaching, with the Buddha suiting his words to the occasion, and taking advantage of incidents happening at the time, adapting himself to the mood or condition of the hearers and allowing them to take a good deal of the initiative. In some ways these sessions might suggest, as the closest parallel, an academic seminar or tutorial, but the resemblance is only partial. On occasions the Buddha was addressing very large numbers of people, and apart from the fact that one is unlikely to meet tutors of his quality, there seems, in addition, to have been something of what today would be called a 'charismatic' quality about his teaching." (Ling, *ibid.*)

ONE OF the most important characteristics of the Buddha's teaching was the attitude of rejecting any traditional orthodoxy. This differentiates Buddhism from the orthodox theistic religion of the brahmins of his days, but it does not, of course, mark off the Buddha's teaching in any distinct way from the teachings of other *samanas*, who likewise rejected traditional authority. What clearly differentiated the Buddha's teaching from theirs was his theory of the absolute impermanence of all things (*anicca*) and, above all, his denial of permanent individuality (*anatta*). The Jains, for example, believed, contrary to the Buddhists, that there are an infinite number of souls inhabiting the universe.

ON THE OTHER HAND, the Buddha's insistence on the real possibility of human choice and freedom of action, and his opposition to fatalism differentiate his teaching from that of the Ajivikas. His rejection self-indulgence and of self-mortification put his teachings on the "middle way" between the hedonism of the Jains and the Ajivikas and the materialist Lokayatas. The main purpose of these outlines is to show that the Buddha's teaching cannot justifiably be described as "religious", if by that we mean having reference to or depending on belief in any superhuman being or spirit. In its original form Buddhism is best described as "doctrine of existence" (or "theory of existence" as Ling has it).

AS A doctrine of existence, Buddhism consists of both diagnosis of the human malaise and prescription for a cure. Since the practical steps which need to be taken to put the prescription into effect are also part of Buddhism, it is certainly more than a theory. And it is more than a theory of human existence only, since the whole of life, human and non-human, comes within the range of its scrutiny and analysis. It is distinguished by the fact that it discourages and discourages the concept of the individual, and regards the boundaries between one so-called "individual" and others as artificial.

MOREOVER, it is a doctrine of existence which is in no way dependent on the idea of a divine revelation, to which, ultimately, all men must submit in faith. Buddhism is, therefore, in a certain sense, secular. It is certainly secular if the sacred is defined in theistic terms, for neither the Buddhist diagnosis, or the putting into effect of the Buddhist prescription — morality and meditation — is in any way dependent on belief in a god, or in a personal power of any kind, and Buddhism does not necessarily or in principle entail any practices of a traditional religious kind, cultic or ritualistic, such as sacrifices to the gods, sacred meals, prayers and so on. In the light of the above facts, Buddhism, or early Buddhism at least, can be said to be anti-religious. And in matters of dogma, non-theistic, except in the sense that the gods were accepted as part of the cosmic scenery, but they were regarded as having no ultimate priority or significance.

THE BUDDHA was an "analyst", not a propounder of dogmatic truth, and early Buddhism was characterized by its rationalism. The human "need" to which the Buddha addressed himself was not that of man's need for religion, but man's need to overcome his condition of self-centredness, and to identify with a greater, completely comprehensive reality. If man has any innate spiritual "need", it would appear to be this, rather than religion. Religion provides one of the possible ways in which men identify with some all-embracing reality, but there are others. The assertion that religion is a basic human need can be countered by the fact that large numbers of men today live without resort to religion. Whether such men live adequately, or according to the deepest needs of their nature, is controversial. An equally tenable view is that men who live by religion are, partially at least, opting out of this world in favour of another, and therefore are not living fully in their world.

(4) Their view of Enlightenment

THE NATURE of the change which took place when Gotama sat meditating under the Bodhi tree on the bank of the Neranjara river is traditionally described by saying that he became the Buddha, that is, the Enlightened One. In later Buddhist literature, the transition is described in terms which make it literally an earth-shaking event, but the earlier literature gives a more prosaic and analytical account, and one which makes the event described extremely difficult to fit into the categories of "religious" or "spiritual" experience. This was no "inaugural vision", such as the prophets of Israel underwent. There was no sense of awe at the realization of the presence of the divine, such as Isaiah felt; no ecstatic experience like that of Jeremiah; no voice from heaven accompanying the descent of the holy spirit as Christian tradition represents happening in the case of Jesus; no archangel as in the case of Muhammad, coming down to announce "Thou art God's apostle", making the chosen one fall upon his knees and tremble.

THE BUDDHA describes his attainment of Enlightenment in the Pali sutta called "Discourse of the Noble Quest" (Ariyapariyesana Sutta). Having described his wanderings in search of the truth, he tells the monks how in due course he arrived at Uruvela. *"There I saw a delightful stretch of land and a lovely woodland grove, and clear flowing river with a delightful ford, and a village for support nearby."* Finding the place conducive to his spiritual struggle, the ascetic Gotama chose a shady pipal tree (the future Bodhi tree) and sat down under it. What follows is an account of the intellectual penetration into the nature of the human situation which the Buddha then achieved, in which the notion of the individual "self" (atta) is seen as the root of mankind's troubles.

ENLIGHTENMENT (or **bodhi**) is the knowledge possessed by the Buddha. Besides, in this specific meaning or Enlightenment, the term **bodhi** is also to express the Enlightenment of Individual Buddhas (**pacceka-buddha**). Sometimes the term **sambodhi** is used to denote the Enlightenment of the Buddha, Individual Buddhas and all arahants. There are also the terms **abhisambodhi** and **samma-sambodhi** which are exclusively used to connote the Enlightenment of the Buddhas, sometimes as distinguished from the Enlightenment of the Individual Buddhas and arahants.

ACCORDING to the Samyutta Nikaya, the term Bodhi of Enlightenment is the acquisition of the knowledge of the four Noble Truths (S 5:423). The attainment of Enlightenment is a personal experience, and therefore, the exact nature and the content of Enlightenment cannot be known except by him to whom it has come. Yet there are several passages in the Nikayas which attempt to explain the attainment of Enlightenment by the Buddha as well as the content of his Enlightenment. These attempts are of two types. In one it is simply described as the dawn of Truth brought about by the practice of meditation, after a long process of trial and error. In the other, it is graphically described as being preceded by a fierce battle with Mara, in which the Bodhisatta ultimately defeats Mara and consequently attains Enlightenment (M 1:160 f., 240 f.; Sn 425-49; Lal. 218 ff.; Mvst 2:238). It is apparent that of these two representations the first one is the earlier and the latter is a later mythological development, probably the result of

an effort to represent symbolically the mental conflict of the Bodhisatta that took place at the moment of Enlightenment.

FROM EARLY TEXTUAL references it is quite apparent that the highest point of knowledge reached by the Buddha is the acquisition of the knowledge which brings about the extinction of the defilements (**asavakkhaya-nana**). The other two types of knowledge, i.e., retrocognition (**pubbenivasanusatti-nana**) and the divine eye (**dibba-cakkhu**), are preliminary acquisitions. After Gotama's attainment of Enlightenment, he is called the Enlightened One, Buddha.

THE EARLIEST canonical texts do not attempt to show that **Bodhi** is the exclusive possession of the Buddha. All those who had gained release from the vortex of recurring births, by the acquisition of the knowledge of the destruction of defilements (**asavakkhaya-nana**) were regarded as being enlightened and were referred to as those who had destroyed the defilements (**khinasava**) or arahants. The highest point of spiritual achievements reached by the Buddha by becoming enlightened is arahant-hood. The Buddha is the first arahant and was regarded as such along with the other arahants (Vin 1:14). By attaining Enlightenment before others he merely found anew the path that was so long lost to the world (S 2:105, 5:160; M 3:8). Thus, he was the pioneer in this successful search of the goal, while the other arahants were followers after him, hence they are called "those enlightened after the Buddha" (**buddhanubuddha**).

THERE WERE attempts from very early times to differentiate the Buddha's Enlightenment from that of his disciples. It was probably with this intention that his Enlightenment was exclusively referred to as the most perfect Enlightenment (**anuttara-samma-sambodhi**). There is a threefold classification of Enlightenment: (1) that of a Noble Disciple (**savakabodhi**), that is, an arahant, (2) of an Individual or Independent Buddha (**pacceka-bodhi**), and (3) of a Perfectly Enlightened One (**samma-sambodhi**). This threefold division is, however, of later origin, and in this form it neither occurs in the canonical texts nor in the older Sutta commentaries. The closest approximation to it is found in a verse Sutta which is

probably of a comparatively later period, the Treasure Trove Sutta (Nidhikanda Sutta) of the Khuddaka-patha, where the following three terms are mentioned in stanza 15: *savaka-parami*, *pacceka-bodhi*, and *buddha-bhumi*.

NEITHER in the canonical texts nor in the old Commentaries is it stated that a follower of the Buddha may choose between the three kinds of Enlightenment and aspire either to become a Buddha, a Pacceka-Buddha, or an Arahant-disciple. Theravada Buddhism does not persuade its adherents to become Buddhas in order to attain Nirvana, but advocates the destruction of the defilements for this purpose. The Theravada reference to the three ideals mentioned were not put forward as three different ideals to be pursued by adherents according to their choice. However, later, with the development of Mahayana Buddhism and the Bodhisattva Ideal, these were explicitly declared to be three different stages of spiritual advancement leading to three different types of Enlightenment, called *anuttara-samyak-sambodhi*, *pratyeka-bodhi* and *sravaka-yana*. Of these the latter two were considered to be much inferior to the *bodhisattva-yana*. This conception of a choice between the three aspirations is, however, also frequently found in present-day Theravada countries, e.g. in Sri Lanka.

AS BUDDHISM, especially Mahayana Buddhism, spread into different countries its teachings and tenets underwent further development owing to the incorporation of beliefs and ideas peculiar to each country. Consequently the content and nature of Enlightenment, too, were changed to some extent. Each school of Buddhism in China and Japan put forward different views regarding the nature of Enlightenment and the path leading to Enlightenment. For instance, on the one hand Zen Buddhism teaches that Enlightenment comes by means of direct intuition regarding one's own nature. On the other hand, the Pure Land school says that it comes through the grace of Amitabha. Tendai Buddhism enumerates fifty-two stages which must be passed through before Perfect Enlightenment can be attained. Some schools taught that

the attainment of Enlightenment is gradual, whereas others taught that it is instantaneous. This distinction itself led to the formation of two different schools of Zen Buddhism.

(5) The ultimate test

WE HAVE above listed four main ways with which to distinguish cults. An important point to remember here is that sometimes we may unconsciously follow cultish ways without realizing it and without someone else influencing us to do so. Through our own ignorance or delusion we may fall into wrong ways and keep to it. To prevent this and to elevate us from this, the Buddha gave us the "ultimate test" to distinguish the cultish ways.

"Whatsoever are the states, of which you, Gotami, may know: these states lead to passion, not to passionlessness, they lead to bondage, not to the absence of bondage, they lead to accumulation (of rebirth), not to the absence of accumulation, they lead to wanting much, not to wanting little, they lead to sociability, not to solitude, they lead to indolence, not to the putting forth of energy, they lead to difficulty in supporting oneself, not to ease in supporting oneself — you should know definitely, Gotami: this is not Dharma, this is not the Discipline, this is not the Teacher's instruction.

But whatever are the states of which you, Gotami, may know: these states lead to passionlessness, not to passion, they lead to freedom from bondage, not to bondage, they lead to absence of accumulation, not to accumulation, they lead to wanting little, not to wanting much, they lead to contentment, not to discontent, they lead to solitude, not to sociability, they lead to putting forth energy, not to indolence, they lead to ease in supporting oneself, not to difficulty in supporting oneself — you should know definitely, Gotami: this is Dharma, this is the Discipline, this is the Teacher's instruction."

(Vinaya 2:258 f.)

(E) HOW TO DEAL WITH CULT MEMBERS

CULT MEMBERS, especially when they have been severely indoctrinated, can be very difficult people to handle. Their wrong views and fanaticism narrow their minds and they are closed to reason.

(1) Avoid arguing with them

ALWAYS REMEMBER that cult members are well-versed in their subject and trained to convince. At the start, a Buddhist worker's impulse is to argue. When both sides are determined in holding on to their respective views, the situation can become very uncomfortable and friction usually arises.

WHEN one meets a cult member, one should make use of the "four ways of answering questions" (panha-vyakarana). A competent Dharma preacher is one well-versed in the use of these four methods.

"Now, monks, if this person, on being asked a question, does not give a direct answer to a question requiring a direct answer; does not give an analytical answer to a question requiring an analytical answer; does not reply by a counter-question to a question requiring it; and does not waive a question which should be waived, — then, monks, such a person is incompetent to discuss.

But, if this person, one being asked these four sorts of questions gives the proper reply, then he is competent to discuss."
(Anguttara Nikaya 1:197; cf. D 3:23)

(2) Use the Buddha Word

WHEN ONE has to clarify Dharma to a cult member, one should always stick to the fundamentals and not stray into the more profound or more extraneous aspects. Try to locate the weakness of the cult and use the Word to enlighten the cult member. Make an effort to preach Dharma at the first opportunity. At first it may seem futile, but plant the Dharma-seed and let it fruit by itself in that person. Sometimes, even the Buddha preached knowing well that the listener would not immediately benefit from it. And one should also remember the episode of the meeting between the Buddha and the cult member called Upaka at the beginning of the Dispensation. Though the ascetic Upaka was not completely impressed at the Buddha's words, it is said that he later, on reaching home quarrelled with his wife and consequently joined the Order and attained Arahant-hood. That is an example of how Dharma works.

(3) Cultivate the mind

A WELL-DEVELOPED and enlightened mind is the ultimate weapon against cults. One should therefore learn to cultivate the mind. The Buddha strongly advises us that the academic, dialectic, literary and philosophical are by themselves not sufficient for one has to "live by Dharma" by not neglecting to having quiet time to oneself in a solitary place (A 3:86). This is for the purpose of cultivating and calming one's mind.

SHOULD a Buddhist find that he is lacking in any aspect of the spiritual life, he should make every effort to correct himself (A 5:97 f.). A beginner in cultivation should be aware of the impermanence of things around him. He should be very observant and perceptive of things going on around and inside himself. This is basically what Buddhist cultivation of insight (vipassana) is all about.

(4) Live a Dharma life

MOST PEOPLE turn to cults out of ignorance or out of the disillusionment that the so-called Buddhists do not know or practise Dharma. Furthermore, when and where there is a lack of Dharma-preaching, cults will flourish.

"Well, monks, there is such a method, by proceeding according to which both a monk who is a learner and a monk who is an adept can be so assured. And of what sort is that method, monks?

Herein a monk who is a learner knows full well 'This is dukka'. He knows full well 'This is the arising of dukka'. He knows full well 'This is the ceasing of dukka'. He knows full well 'This is the way leading to the ceasing of dukka'. Such, monks, is the method by proceeding according to which a monk who is a learner can be assured 'I am a learner'.

Again, a monk who is a learner thus ponders: 'Is there, I wonder, outside (this Teaching) anyone, whether recluse or brahmin, who can teach a doctrine that is right, true and certain, such as the Blessed One teaches?' Then he concludes: 'There is no one who can do so.' This, monks, is the method

by proceeding according to which a monk who is a learner, standing at the level of a learner, can be assured 'I am a learner'.

Then again, monks, the monk who is a learner is fully aware of the five controlling faculties, that of faith, that of energy, of mindfulness, of concentration, and of insight . . . That is the method by proceeding according to which a learner, standing at a learner's level can be assured 'I am a learner'.

And of what sort, monks, is the method according to which the adept monk standing at the level of an adept can be assured 'I am an adept'?

Herein the adept monk fully understands the five controlling factors. . .

Then again, a monk who is an adept fully understands the six sense-faculties, to wit: the sense-faculty of eye, ear, nose, tongue, body and mind. He understands: These six sense-faculties must come to cease without remainder, utterly, altogether, in every way and everywhere: nor shall any other six sense-faculties arise anywhere or anyhow. He knows that full well."

(Samyutta Nikaya 5:230 f.)

"Even so how will a man, not having understood Dharma, and not attending to the explanation of the learned and not knowing it himself, not having overcome doubt, be able to make others understand it?"

(Sutta Nipata, Nava Sutta, 319)

(F) THE BUDDHA'S WARNING AGAINST CULTS

(1) Do not rely on a personality

ONE of the most characteristic feature of cults is that they revolve around a personality who demands all the devotion of their adherents. The Buddha foresaw the problems which would arise from personality cults.

"Monks, there are these five disadvantages of devotion to one person! What five?

Monks, when a person becomes very devoted to a person and that person commits an offence such that the Order suspend him, then he will think: 'The Order has suspended him who is dear and good to us!' And he will be no more full of devotion for the monks, and from being without that devotion he will not follow other monks, and from not following other monks he will not hear the Sublime Dharma, and from not hearing the Sublime Dharma, he will fall away from the Sublime Dharma. This, monks, is the first disadvantage of devotion to one person.

Or that person commits an offence such that the Order make him sit on the outskirts (of a gathering) . . .

Or when a person becomes very devoted to a person and that person has gone to a distant place . . . or leaves the Order . . . or is dead, then he will think: 'He is dead, he who was dear and good to me!' And he will not follow other monks, and from not following other monks he will not hear the Sublime Dharma, and from not hearing the Sublime Dharma he will fall away from the Sublime Dharma. This monks in the fifth disadvantage of devotion to one person.

Verify, monks, these are the five disadvantages of devotion to one person."

(Anguttara Nikaya 3:270 f.)

(2) On the false and the true doctrines

IN THE Sutta Pitaka we find the Buddha prophesizing how false teachings will arise. He however gives us the assurance that the true doctrine will be found only in the Noble Eightfold Path. Even shortly before his decease, the Buddha comforts us by saying that he lives on through his Dhamma and that as long as there are those who know the Noble Eightfold Path, there will be the different types of saints.

"... The venerable Kassapa said this to the Blessed One: 'What now, lord, are the conditions, what is the cause that formerly there were both fewer percepts and more monks were

established as Arahants? What, lord, are the conditions, what is the cause that nowadays there are more precepts and fewer monks are established as Arahants?’

‘It happens thus, Kassapa. When members decrease, and the true doctrine disappears, there are then more precepts, and few monks are established as Arahants. There is no disappearing of the true Dharma, Kassapa till a false doctrine arises in the world; but when a false doctrine does arise, then there is a disappearance of the true Dharma. Just as there is no disappearing of gold as long as there is no counterfeit gold arisen in the world. So it is with the true Dharma.

The earth-element, Kassapa, does not make the true Dharma disappear,¹ nor does the water-element, nor the heat-element, nor the air-element. But here in the Order itself futile men arise, and it is they who make the true Dharma disappear.

‘Take the sinking of a ship, Kassapa, by overlading;² it is not thus that the true Dharma disappears. There are five lowering things that conduce to the obscuration and disappearance of the true Dharma. Which five?’

‘It is when monks and nuns, laymen and laywomen live in irreverence and are unruly toward the Teacher, live in irreverence and are unruly towards Dharma, live in irreverence and are unruly towards the Order, live in irreverence and are unruly towards the training, live in irreverence and are unruly towards concentration practice.

‘But when they live in reverence and docility toward these five, then do these five things conduce to the maintenance, the clarity, the presence of the true Dharma.’”

(Samyutta Nikaya 2:223 f.)

1. As in the case of physical cataclysms, such as the three kinds of cosmic upheaval (due to water, fire and air) of M28 and A 4:100, discussed in *Vism* 414.

2. The Commentary explains that a ship will sink if it is overladed; but the Dispensation will not founder when it has an abundance of those well-versed in the Scriptures.

“In whatsoever doctrine and discipline, Subhadda, the Noble Eightfold Path is not found, neither in it is there found a man of true saintliness of the first, or of the second, or of the third, or of the fourth degree. And in whatsoever doctrine and discipline, Subhadda, the Noble Eightfold Path is found, in it is found the man of true saintliness of the first degree, and the second, and the third, and the fourth degree.

Now in this doctrine and discipline, Subhadda, is found the Noble Eightfold Path, and in it, too, are found, Subhadda, the men of true saintliness of all the four degrees. Void are the systems of other teachers — void of true saints. And in this one, Subhadda, may the monks live perfect life, so that the world be not empty of Arahants.”

(Digha Nikaya 2:151)

4 Major Tasks of Buddhist Leaders

(A) CONCEPTUAL BACKGROUND

EFFECTIVE LEADERSHIP is one that is task-orientated. A good leader gets things done by utilizing a workable style and has the ability to motivate others highly. He must know what resources are at his disposal and study the means to achieve goals. He must have the ability to define policies and procedures to organize the activities of his co-workers towards the common goal.

LEADERSHIP has often been defined as the art or science of getting things done through people. The initial yet vital stages of leadership are planning and organizing. Planning involves setting goals and objectives for the organization and developing work diagrams showing how these goals and objectives are to be accomplished. Once plans and guidelines have been laid, organizing becomes meaningful. This involves bringing together resources — people, capital and equipment — in the most effective way to attain the goals. Planning and organizing, in short, involves an integration of resources.

PLANNING, that is defining goals, should be either long-range, mid-range or short-range. They should be reachable within a certain period of time. However it is always wise to have an alternate plan just in case the first one fails to materialise.

(B) TYPES OF SKILL

AT LEAST three kinds of skill are necessary for successful carrying out of the process of management: conceptual, technical

(1) Conceptual skill

This is the ability to understand the complexities of the overall organization and the perspective into which one's operation fits in. It permits one to act according to the objectives of the total organization rather than only on the basis of the goals and needs of one's immediate group.

(2) Human skill

This is the knowledge and ability of working with and through people. It includes an understanding of motivation and an application of effective leadership.

(3) Technical skill

This is the ability to use knowledge, methods, techniques, and equipment which one has acquired from experience, education and training, for the successful execution of specific tasks.

(C) PLANNING

LEADERS have to do future-orientated people. A good leader plans on the basis of what he has perceived in the past and tries to project this understanding into the future. Except for the most simple, close-in projects, it is very unlikely that our predictions about the future will be completely accurate. There is a popular saying which goes "If something can go wrong, it probably will".

ONE might then ask since no man can be sure of the future, why plan? Basically to improve the probability that what we believe should happen will take place. A plan is like a chart by which a navigator steers his course; he does not depend on the chart alone, but also relies on his navigating skills and the ship.

(1) Planning starts with goals

GOAL-SETTING is the starting point for results. Without it the process of hoped-for achievement becomes a rudderless operation and wastes time, energy and resources. One hour of planning often saves many hours of working and spending.

ONE should set specific goals. If the goals are too broad and general, no real results may be realized. They should also be attainable and measurable. Take for example, a firm would like to increase its profit of \$1 million a year to \$3 million; it will have to increase its sales personnel and advertising.

(2) Objectives should be specific

IN GOAL-SETTING there should not be more than five objectives at any one time. In developing your objectives one would be likely to cover each of the following areas.

- (a) State the objective briefly. (Mention quantity if necessary.)
- (b) Reason for or effect of achieving this objective.
- (c) Outline plan to achieve that objective.
- (d) Timing:
 - (i) Date for starting.
 - (ii) Date for completion.
 - (iii) Planned check points (dates and status of work) — review of work, progress, etc.
- (e) Assistance needed to achieve objective.
 - (i) Resources under your control. (If not immediately available, how will they be obtained?)
 1. Amount of your time required.
 2. Assistants involved (by name or by qualifications required and amount of time required).
 3. Materials and supplies needed.
 4. Equipment and space needed.
 5. Other expenses required (exclude (ii) and (iii) below).
 - (ii) Assistance needed from others in the organization (specify what, when, from whom, and amount).
 - (iii) Assistance from outside sources (specify what, when, from whom and amount or cost).

- (f) Total cost to achieve objective should not exceed \$
 - (g) If objective is not undertaken, the cost may be \$
Explanation:
 - (h) How results will be measured. (If you have difficulty here, review step (a) — you may have to restate it clearly).
 - (i) To meet planned schedule, approval should be received by
- (j) Guide-lines for selection of specific goals:
- (i) Is it within the duties and responsibilities of the position? (The position description can be revised, if necessary.)
 - (ii) Does it have a favourable impact on the present and future success of the enterprise as a whole?
 - (iii) Can it be accomplished within a reasonable time, e.g. six to twelve months? (Longer projects can have intermediate goals established.)
 - (iv) Is it within the strength and ability of the position? (The position description can be revised, if necessary.)
 - (v) One objective should be to assist others to meet their objectives.

(3) Planning takes time

PLANNING is a process and should not be considered fixed and unchangeable. As each major step is taken, a re-evaluation must be done. Between the time the plans are conceived and the first step taken, an unforeseen obstacle may appear. A more appropriate method may be needed. The goal may have shifted. We should not be so engrossed in our task that we just forget to ask, "How are we doing?"

SINCE planning takes time, it should begin as far in advance as possible. In Buddhist work especially one should not wait till November to start planning for the next year. The process should have begun by April or May, so that as many people as possible can be brought in and you are not rushed into the future.

(4) Why some people fail

FOR SOME reason or other, some people fail to plan. We can probably reduce the various reasons to two major ones. The first is that planning is not an emergency matter and therefore does not appear to be urgent. As such one can easily become the prey of procrastination.

THE SECOND reason is that leaders usually consider themselves people of action. Planning, for many of them, is too slow a process, and they become impatient with details. They want to proceed with the task without giving enough time and study to analyzing the best way to accomplish it.

THE ONLY WAY to correct this situation is to reserve a regular time for goal-setting. A few minutes for goal-setting and planning every day in the morning or at the close of the working hours will be highly effective. The next step is to put them into action.

(D) ORGANIZING

WHILE PLANNING has more to do with ideas, organizing deals more with things. Organizing utilizes specific tools such as time, material, schedule, training and man-hours. Organizing is needed because tasks are done through people.

IN RECENT years, there has been a trend towards decentralization and less organization. In academic circles, for example, it has been taught that too much structure inhibits flexibility which in turn prevents growth and creativity. But it can be clearly seen that so many organizations have failed because they failed to structure themselves enough. Without establishing the proper lines of authority and delegation, they floundered, unable to use and maximize the potential within their group. Organizational methods when properly adjusted and channelled to suit the needs and purposes will prove of great advantage.

(1) Allocate specific jobs

ORGANIZING has to begin with the job description of the leader. With this he is prepared to assemble the needed resources and be better equipped to determine who is going to do what.

AN INCREASINGLY popular means for better organizing or for strengthening an organization is the use of a coordinated team approach in which problem-solving teams at each level in the organization meet at prescribed intervals. Representatives then communicate among the departments and on that basis make the daily decisions required.

(2) Arrange and relate work

ORGANIZING, at the final level, is arranging and relating the work to be done so that it may be performed most effectively by people. This includes the following:

- (i) Delegating responsibility and authority to others and creating accountability for results.
- (ii) Establishing and maintaining interpersonal human relationship.
- (iii) Preparing position descriptions — a written statement of end results expected, activities, organizational relationships, and accountability detailing a person and his job within the organization.
- (iv) Performance appraisal — a direct appraisal of work in progress and end results.

REMEMBER that, basically, the function of organizing management or leadership are:

- (i) To develop organizational structure
- (ii) To delegate responsibility
- (iii) To establish relationship

(E) TRAINING

EVERY GOOD LEADER knows the training leads to competence, without which no organization can flourish. No one is immune from learning more about his work, responsibilities and abilities. Even a highly trained secretary must continually develop new skills, because new machines and methods are producing change in an office. Training, therefore, is not only for the orientation of new staff people, but to produce better performance by those already on the job.

ORGANIZATION CHARTS are very useful and often necessary for successful execution of tasks. They should, however, be constantly revised. This is only a start which should be followed up by training which is a programme after going through which the person would be able to do some things they were unable to do previously.

SMALL ORGANIZATIONS usually have difficulty in training, because they feel that their budgets are unable to include this "luxury". This is a wrong and harmful attitude. For any organization to grow and flourish, training is the one answer for it is vital to success. Training is a very good investment for after it is applied, the returns are quite immeasurable.

(F) COMMITMENT

EVERY SUCCESSFUL LEADER has to be committed to the task of meeting the needs of the group at the working level. He must always be ready to furnish definitions to help to clarify the group's tasks and objectives. To do this, he must be ready to assign specific tasks, request information, and submit needed data.

A GOOD LEADER is always aware of the human side of organization. More people leave their jobs because of some personal problem with their group leader or colleagues than because of some incompetence in their work leading to their firing. People lose their desire to work on a team if they are unhappy. Thus every leader should be aware that group dynamics is the driving spiritual, moral, or intellectual force of a specific group. Each group has its own dynamics. The leader must be in touch on a deep level to be effective in strengthening interpersonal relationships.

LOYALTY is the main thing at stake, that is, loyalty to the group's leaders and loyalty to one another. The perceptive leader will sense the group's feelings and moods, and he will actively try to heal breaches, reduce tension, and keep the communication channels open. Good leadership will help all involved in a task to set high standards of conduct, responsibility, and performance. This in turn will provide motivation, pride in work and a more fulfilled life, with each other knowing that he is contributing significantly to his generation.

5 The Mission Mountain

THE MISSION MOUNTAIN CONCEPT is based on the belief that there are in this world beings of various levels of spiritual development and that the Dharma should be preached to all these levels of beings each according to their ability to perceive the Truth. This is done with the conviction that "Those beings with little dust in their eyes would decline for not having heard the Dharma. There will be those who will see the Dharma. (The Great Commission, Vin 1:20)

THE PALI TERM, *puthujjana*, literally means "one of the many" or "worldling". It refers to the ordinary man, either layman or monk, who is still possessed of all the Ten Fetters binding one to the rounds of rebirth, and therefore has not yet reached any of the four stages of sainthood.

"Whose is neither freed from the first three fetters (belief in a personality entity, skeptical doubt, attachment to mere rule and ritual), nor is on the way to lose these three things, such a person is called a worldling." (Pug 9)

ACCORDING TO THE COMMENTARY on the Samma-ditthi Sutta (Discourse no. 9 of the Majjhima Nikaya), a "worldling" may be (1) an outsider (a non-Buddhist) who, if he believed in moral causation, may be said to have right view to that extent; but he has not the "knowledge conforming to the Truths" (*saccanu-*

lomika-nana, as has (2) the "worldling in the Buddha's Dispensation" (*śaśanika*). A worldling who professes Buddhism may be either a "blind worldling" (*andhaputhujjāna*) who has neither knowledge of, nor interest in the fundamental teaching (the Truths, the Aggregates, etc.); or he is a "good worldling" (*kāyāna-puthujjāna*), who has such knowledge and earnestly strives to understand and practise the Teaching.

IN THE MAHA VAGGA of the Vinaya, we find the Buddha surveying the world and finding it to be filled with three kinds of people comparable to the lotuses in a pond:

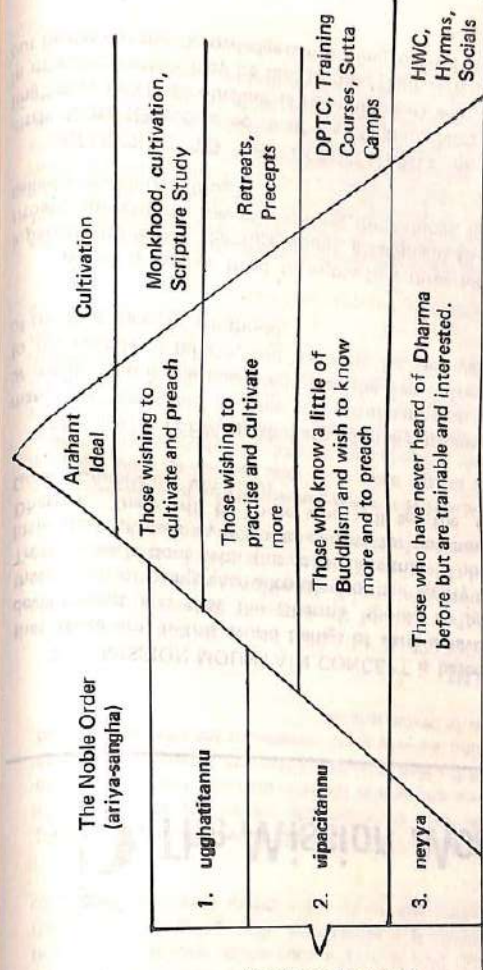
"Even as in a pond of blue lotuses or in a pond of red lotuses or in a pond of white lotuses, a few lotuses are born in the water, grow in the water, do not rise above the water but thrive while altogether immersed, a few lotuses are born in the water, rise above the water and reach the surface of the water, a few lotuses are born in the water, grow in the water, and stand up rising out of the water, undefiled by the water.

Even so, did the Blessed One, surveying the world with the Buddha-eye, see beings with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in evils and the worlds beyond . . ." (Vin 1:6 f.)

THE LOTUSES which have risen high above the water bathed in the bright sunshine are like the enlightened arahants both lay-men and monk. They are no more in need of training (*āseka*) for they have got rid of all those which lead to suffering and rebirth. The lotuses deep down in the murky water which often become food for the fishes and turtles are like those unenlightened beings who are unteachable and untrainable.

SUCH UNENLIGHTENED BEINGS who are untrainable may listen to instructions and try to practise accordingly but due to their spiritual backwardness or blindness no substantial result can be expected in this lifetime. At best, such a person is a master of the word only (*padaparama*). The Puggala-panatti describes him thus: "Whoever, though having learned much, speaking much, knowing many things by heart, and discoursing much, has not

TEACHABLE WORLDLINGS
(*kāyāna puthujjāna*)



4. **padaparama**

UNTEACHABLE WORLDLINGS
(*andha-puthujjāna*)

(A 2:135; Pug 4:1; Nett 7, 12)

penetrated the truth, such a man is called by that name." (Pug 163)

THE OTHER LEVELS of being in need of training (*sakha*) and who are trainable fall into the category of the teachable worldlings (*kalyana-puthujjana*). They are of three types, in their ascending order, namely, those requiring guidance (*neyya*), those who realize the Truth after explanation (*vipacitannu*), and those of quick intuition (*ugghatitannu*).

THOSE TEACHABLE WORLDLINGS who require guidance (*neyya*) are those "who through advice and questioning, through wise consideration, and through frequenting noble-minded friends, having intercourse with them, associating with them, gradually comes to penetrate the truth." (Pug 162). Such people form a substantial majority of the mission mountain. They have to be reached by "sugar-coated" means such as through the holiday workcamps, Buddhist hymns and songs and properly planned socials.

THOSE WORLDLINGS who "realize the Truth after explanation" (*vipacitannu*) are the intellectuals who need detailed explanation of that which already had been said to them in a concise manner before they can win enlightenment. Such people were the Five Monks and the one thousand fire-worshippers who were disciples of the Kassapa brothers. In this category are also those who would like to be trained to preach while those who would prefer to cultivate more. For those inclined to preach they should particularly go in for such training courses as the Dhamma Preachers' Training Courses, Buddhist seminars and Sutta Camps. Those wishing to cultivate would find Retreats and Observance of the Precepts especially profitable. Such people are comparable to the lotuses that are just below the surface of the water waiting to rise above the surface on the following day.

THOSE WORLDLINGS of quick intuition (*ugghatitannu*) are the ones who comprehend the Dharma at the time of its pronouncement. They are sometimes termed "geniuses" who can grasp the Teaching through merely listening to the theme or topic of instruction. Such people may easily become monks, cultivate or do Scripture study. They are comparable to the lotus that has risen

just above the surface of the water and will certainly bloom at the first light of dawn. Instances of such people were Sariputta, the bark-garment ascetic Bahiyā and the novice Sankicca.

AT THE TOPMOST HEIGHTS of the mission mountain are the enlightened Arahants and the other levels of sainthood. They comprise the "Noble Order" (*ariya-sangha*) who have complete mastery in moral behaviour, concentration, wisdom, freedom and the knowledge of and insight into freedom.

*"Ah, happy indeed the Arhants! In them no craving's found.
The 'I am' conceit is rooted out; confusion's net is burst.
Lust-free they have attained; transluence is the mind of them.
Unspotted in the world are they, Brahma-become, all cankers
gone."* (Samyutta Nikaya 3:83)

WHILE THE NATURE of this Sangha is transcendental or supermundane, it gives the assurance that by the "cleansing of the spirit" (Sutta-nipata 478, 876) the ardent disciple can transcend all the things of the "world" as the Arahants have done. The Sangha therefore can be emulated, and its function is to act as an inspiration to lesser mortals to develop their faith and unwavering confidence, their resolution and comprehension. "Faith is the seed" (Sutta-nipata 77) from which further growth will spring. Not an obediently blind faith is meant, but a conviction based on reason, on experimentation, and sometimes on observation (Majjhima Nikaya 2:120 ff.) that the Way and the practice lead to unrivalled peace and happiness and, further, have been successfully pursued by these men of wisdom.

ARAHANTHOOD is not a level attainable only by the monks and nuns. There are instances given in the Scriptures and historical records of such cases as Yasa (Vin 1:15-20) and Khema (Therigatha Commentary 126 f.), both of whom entered the Order soon after and Suddhodana who attained arahanthood a little while before his death. The Mahavamsa (ch. 16:10-11) records that fifty-five brothers headed by the chief minister Maha Arittha attained arahanthood in the tonsure hall, while their heads were being shaved prior to being admitted into the Order (see also A 3:451)

IN THE KATHA-VATTHU (Kvu 157 f.) the question whether a laymen can become an arahant is discussed. The point maintained in it is that what matters is not the external characteristics of a recluse or a layman, and that nobody who is free from the mental fetters and lives a life of complete renunciation could attain arahanthood. The following words of the Buddha were also quoted by the Greek king Milinda:

"I praise right practice in a family man and in one who has gone forth; if either a householder or one who has gone forth is practising rightly, then, because of his right practices he is successful in the method, in Dharma and in what is wholesome."

[Majjhima Nikaya 2:197; Samyutta Nikaya 5:19; Milinda-panha 244]

In the same passage the king posed the question as to why a person should enter the Order if a layman, too, could attain arahanthood. In reply the venerable Nagasena showed that facilities and opportunities for cultivating the mind are greater if one enters the Order, since monks are not bound up with duties of laymen such as earning to maintain oneself, wife and children and looking after the needs of relatives.

6 Buddhist Education

(1) WHAT IS "EDUCATION"?

1.1 EDUCATION is perhaps the most important problem in the world today. It is the instrument fashioned by society to mould the next generation. When used rightly it will make a better society; used wrongly it may destroy us.

1.2 EDUCATION IS CONCERNED WITH LEARNING. "Learning" comprises all those processes from birth to the grave by which an individual modifies his behaviour and his attitude of mind as a result of experience.

1.3 EDUCATION comprises the methods by which society attempts to direct or to accelerate the process of learning. It should be a process which begins at birth and continues to the brink of the grave. "The most important thing about education is appetite. Education does not begin with the university and it certainly ought not to end there." (Churchill, Address to Bristol University, 1929)

(2) WHY "PHILOSOPHY OF EDUCATION"?

2.1 DEFINITIONS:

"educate" = bring up; give intellectual and moral training to.
"education" = development of character or mental powers.

2.2 MOST PEOPLE suppose that philosophers think about very general and very deep questions, at the heart of which is the problem of the relation of Man to the Universe. Philosophers

are popularly thought to offer ideas about the general purposes of living, and even the more particular aims one should set oneself in one's ordinary life.

- 2.3 **PHILOSOPHY OF EDUCATION** in this sense would be a discussion of the place of the education process in the whole pattern of life. It would probably be concerned with providing an ultimate justification whether education is worth having at all.

It might be argued, for instance, that education is destructive because it is a technique of brainwashing and an effective weapons of the politicians to have us at their mercy. It might be argued that education might be better employed in the cultivation of artistic sensibility, in the refinement of manners, in the creation of a healthy and wealthy society, and in the enhancement of a beautiful environment.

(3) **WHAT IS "BUDDHIST EDUCATION"?**

- 3.1 **A MEANS:** set syllabus, teachers, textbooks, teaching techniques, feedback, etc.

- 3.2 **AN END:** Positive change, consistent and committed Buddhist life, spiritual attainment.

- 3.3 **BUDDHIST EDUCATION** aims at teaching one how to act rightly, how to live successfully and happily, and leads him to all-round progress, prosperity and welfare (Khp 134f.), to the development of a good personality with perfect knowledge and behaviour (e.g. D 1:63ff.), and finally to the end of suffering — salvation (Itv 40, 53, 104; A 1:231).

- 3.4 **PRIORITY** is given to education:

People who live without education and without being trained in good behaviour would be like blind buffaloes wandering in the forest. Some people in this world are, however, well-established and fair to grow, namely, those widely educated in knowledge and good behaviour along the path of virtue. (J 3:368)

A man of little education grows old day by day, like an ox; his bodily size increases, but not his knowledge. (Dh 152)

A man who is wise, well-educated and of high intelligence, does not consider the harm either of himself or of others or of both alike. He keeps thinking of the good of himself, of others or of both alike, and of the whole world. (A 2:179)

Of the five sorts of strength or power (*bala*), the power of wisdom is supreme. (J 5: 120f).

Of the four types of growth (namely, the growth of relatives, wealth, reputation and wisdom), the last one is reckoned the best. (A 1:15)

Of the three kinds of eyes (namely, the physical eye, the divine eye, and the eye of wisdom), the third one is the best, leading one to the highest insight and to success in life and finally to emancipation from all ills. (Itv 52f).

By education some ideas arise; by education again others pass away. (D 1:181)

To be educated is said to be a blessing (*mangala*) in that it brings about a creative power, and serves as the means for abandoning what is unprofitable and for creating, developing and achieving what is profitable, in that it leads to welfare both of oneself and others, and in that it is a cause and means for gradually realizing and attaining the ultimate aim of life. (KhpA 134f.)

(4) **EDUCATION AND "SIKKHA"**

- 4.1 **EDUCATION** is the central theme in the Buddha's teachings: *sikkha*. The term generally implies the educational process of learning, training, instruction, acquisition, development and enlightenment (Vin 3:23).

The term *sikkha* is always combined with the suffix, *pada*, as *sikkhapada*, i.e. steps of training or educational code. This term is also commonly known as *sekha-patipada*, i.e. a learner's course.

Such a continual process of education concern has for its functional character gradual training or instruction, gradual practice (*anupubbāsikkha anupubbakiriya anupubbapātipada*) (M 3: 1ff., 134ff.; D 1:63ff.)

4.2 THE TERM "SIKKHA" specifically refers to Buddhist Precepts; generally, it refers to the Noble Eightfold Path (in its threefold division):

- (a) **Morality:** Right Speech
Right Action
Right Livelihood
- (b) **Concentration:** Right Effort
Right Mindfulness
Right Concentration
- (c) **Wisdom:** Right View
Right Thought

4.3 THE THREEFOLD TRAINING of the Buddha is the Training in:

- (a) Higher Morality (*adhīsīla-sikkha*);
- (b) Higher Mentality (*adhicitta-sikkha*); and
- (c) Higher Wisdom (*adhipanna-sikkha*).

This threefold training refers to the threefold division of the Noble Eightfold Path of:

- (a) Morality (*sīla*);
- (b) Concentration (*samādhi*); and
- (c) Wisdom (*pañña*).

"It is through not understanding, not penetrating the noble morality . . . noble concentration, . . . noble wisdom . . . noble deliverance, that I, as well as you, have had for such a long time to pass through this round of rebirths.

"This then is morality, this concentration, this wisdom, this deliverance. Being endowed with morality, concentration brings high fruit and blessing. Being endowed with concentration, wisdom brings high fruit and blessing. Being endowed

with wisdom, the mind becomes freed from all defilements (asava), namely, from Sensual Defilements, the Defilement of Becoming, the Defilement of Views, and the Defilement of Ignorance." (D 2:91; A 2:1; also D 3:220; A 1:229)

(5) MORALITY

5.1 DEFINITION: *Sīla* (morality), in its primary sense denotes "nature, character, habits, behaviour" in general, as when a person of stingy or ungenerous character is spoken of as *adanāsīla*. Its secondary meaning, doctrinally the more important one, is "moral practice, good character, Buddhist ethics, code of morality."

BUDDHIST MORALITY OR PRECEPTS (*sīla*) are training rules (*sikkhapada*) for a happy worldly life initially and the highest spiritual attainment ultimately. They are "renewable" when broken and are taken upon oneself by commitment and not imposition. As such the Precepts are not commandments (especially in the theistic sense).

5.2 THE FIVE PRECEPTS are the negative aspect of Buddhist morality, in the sense of non-commission. They are:

- (1) Abstinence from taking life;
- (2) Abstinence from taking what is not given;
- (3) Abstinence from sensual misconduct (sexual misconduct in particular);
- (4) Abstinence from telling lies (often extended to cover slander, useless talk, and harsh words);
- (5) Abstinence from any state of heedlessness arising from drinks, drugs and other intoxicants (sometimes extended to cover other negative mental aspects such as covetousness, illwill and wrong views).

These fivefold formula embodies the minimal ethical requirements of Buddhism which all practising Buddhists are expected to make strenuous efforts to fulfil.

5.3 THE FIVE VIRTUES are the positive aspect of Buddhist

morality. They are the antidotes of the evils which the Five Precepts aim to avoid. The Five Virtues are:

- (1) Non-injury or loving-kindness;
- (2) Generosity or giving;
- (3) Contentment or restraint;
- (4) Truthfulness;
- (5) Mindfulness or temperance.

5.4 THE FIVE PRECEPTS AND THE FIVE VIRTUES indicate the five main directions in which the Buddhist self-control is to be exercised: basically, the first rule means to control the passion of anger or hatred; the second, the desire for material possession; the third, the lusts of the flesh; the fourth, fear and illwill (the chief causes of untruthfulness); and the fifth, the craving for unwholesome excitement.

(6) CONCENTRATION OR MENTAL CULTIVATION

6.1 DEFINITION: **Samadhi** (concentration) is in its narrowest and most exclusive sense essentially the wholesome concentration of the mind on a single object.

In a more general sense, **samadhi** refers to meditation of mental cultivation, especially the Tranquillity Cultivation (**samatha bhavana**) which leads to concentration.

6.2 TRANQUILLITY MEDITATION or TRANQUILLITY CULTIVATION is the cultivation of the mind to make it concentrated, unshaken, peaceful and therefore undefiled. It is the indispensable foundation and precondition of Insight by purifying the mind from the Five Mental Hindrances (i.e. Sensual Desire, Ill-will, Sloth and Torpor, Restlessness and Worry, and Skeptical Doubt).

6.3 THE FOUR SUBLIME STATES (**brahma-vihara**) are good examples of mental exercises for the development of tranquillity or calmness (**samatha**). They are:

- (a) Loving-kindness (which counteracts anger);
- (b) Compassion (which counteracts harmfulness);
- (c) Altruistic joy (which counteracts displeasure);
- (d) Equanimity (which counteracts lust).

The Sutta Nipata Commentary explains them thus:

"LOVING-KINDNESS is the state of desiring to offer happiness and welfare with the thought, 'May all beings be happy', and so forth.

COMPASSION is the state of desiring to remove suffering and misfortune, with the thought, 'May they be liberated from these sufferings', and so forth.

ALTRUISTIC JOY is the state of desiring the continuity of [others'] happiness and welfare, with the thought, 'You beings are rejoicing; it is good that you are rejoicing; it is very good', and so forth.

EQUANIMITY is the state of observing [another's] suffering or happiness and thinking, 'These appear because of that individual's own past karma.' " (SnA 2:128)

6.4 INSIGHT MEDITATION is the cultivation of the mind which brings its intuitive insight into the Impermanence, Suffering and Non-selfhood of all physical (bodily) and mental phenomena of existence included in the Five Aggregates (namely, form, feeling, perception, mental formations and consciousness). Insight produces the four supermundane stages of Sainthood and deliverance of the mind.

6.5 TRANQUILLITY AND INSIGHT (**samatha-vipassana**) are conducive to knowledge:

"If tranquillity is developed . . . the mind is developed . . . What profit does it bring? All lust is abandoned.

If insight is developed . . . wisdom is developed . . . What profit does it bring? All ignorance is abandoned." (A 1:60)

There is a method of mental cultivation where, in alternating sequence, Tranquillity Meditation and Insight Meditation are developed. He who undertakes it, first enters into the first enters into the first absorption. Arising from it, He con-

templates the mental phenomena that were present in it (Feeling, preception, etc.) as impermanent, suffering and non-self, and thus he develops insight. Thereupon he enters into the second absorption; and after arising from it, he again considers its constituent phenomena as impermanent, etc. In this way, he passes from one absorption into another, until at last, during a moment of Insight, the intuitive Knowledge of the Path (of Stream-entry, etc.) flashes forth. (A 2:156, 4:421f.; Patisambhida-magga, Yuganaddha-katha)

6.6 THE CULTIVATION OF LOVING-KINDNESS should be introduced as the key meditation for our present times where certain religions speak of "love" (and yet do not give the method of its cultivation and consummation) and when people are drowned in lust and hatred. The meditation is also one of the easiest and safest to do; and it can also be developed into an Insight practice:

"A monk continually relates to [the beings in] one direction with a mind endowed with loving-kindness; then, likewise, [the beings in] in the second, the third, and the fourth [direction]; and in the same way [to the beings] upward, downward, and across. He continually relates everywhere; equally, to the entire world [of beings], with a mind endowed a loving-kindness — a mind that is untroubled, free from enmity, vast, enlarged, and measureless.

"He then reflects in this way: 'Even this liberation of the mind which is loving-kindness is produced and thought out. Whatever is produced and thought out is impermanent, is subject to cessation.' He understands this. He becomes established in this [understanding] and destroys the harmful influences¹ If he does not destroy the harmful influences, then . . . he destroys the five lower fetters² and comes to have spontaneous rebirth [in a heaven . . .]" (M 1:351; A 5:346)

NOTES

1 The harmful influences (asava): (a) Sense desire; (b) Desire for rebirth; (c) Ignorance; (d) Wrong views.

2 The five lower fetters: (a) Wrong view of individuality; (b) Perpetual doubts; (c) Attachment to rules and rituals; (d) Sense desire; (e) Ill-will.

(7) WISDOM

7.1 THERE ARE THREE KINDS OF WISDOM OR KNOWLEDGE, that is. (1) Knowledge based on thinking (*cintamaya panna*); (2) Knowledge based on learning (*suta-maya panna*); and (3) Knowledge based on mental development (*bhavana-maya panna*) (D 3: 220):

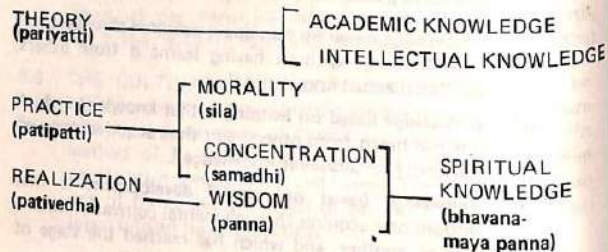
- (1) Knowledge based on thinking is acquired through one's own thinking, without having learnt it from others; i.e. "intellectual knowledge."
- (2) Knowledge based on learning is that knowledge which one has heard from others, and thus acquired through learning; i.e. "academic knowledge".
- (3) Knowledge based on mental development is that wisdom one acquires through mental cultivation in one way or another, and which has reached the stage of Full Concentration (*appana*). (Vism ch 14)

7.2 KNOWLEDGE BASED ON MENTAL DEVELOPMENT is a personal process and attainment. When we speak of "Buddhist education", we are specially referring to the first two kinds of knowledges. Of these two, knowledge based on thinking is the more important as it is the result of one's own experience and properly developed through mental cultivation can become the third and highest kind of knowledge.

7.3 THE THREE STAGES OF LEARNING in the field of Buddhist education are theory (*pariyatti*), practice (*patipatti*) and realization (*pativedha*):

- (a) Theory (*pariyatti*) is the primary mode of literary or academic scholarship in the Buddha's teaching.
- (b) Practice (*patipatti*) is the practical mode of what has been academically learnt and remembered by making it part of one's daily life.
- (c) Realization (*pativedha*) is the skillful mode of penetration, realization and mastery of the Truth.

- 7.4 THE RELATIONSHIP amongst the three stages of learning, the threefold training and the three kinds of knowledges can be seen in this diagram:



- 7.5 THE IDEAL STUDENT is Rahula, the Buddha's own son. It is said (AA 1:251) that immediately after Rahula's ordination the Buddha preached to him constantly many discourses for his guidance. Rahula himself was eager to receive instruction from the Buddha and his teachers and would rise early in the morning and take a handful of sand, saying: "May I have today as many words of counsel from my teachers as there are here grains of sand!" (See DPPN vol. 2, p 737).

7 Methods of Scripture Study

In the Book of the Sixes of the Anguttara Nikaya, we find Sariputta praising Ananda's erudition with the following words:

"Excellent, amazing, venerable sir... we will bear in mind that the venerable one is endowed with these six things:

The venerable Ananda masters Dharma, namely, the Discourses in prose, in prose and verse, the Expositions, the Verses, the Verses of Uplift, the Buddha's Sayings, the Birth Stories, the Wonders, the Miscellanies; the venerable Ananda teaches others Dharma in detail, as learnt, as mastered; the venerable Ananda makes others say it; the venerable Ananda makes others repeat it; the venerable Ananda reflects, ponders, pores on it; wheresoever reside elders, of vast learning; learned in the scriptures, experts on Dharma, experts on the Discipline, experts on the Summaries, there the venerable Ananda spends the Rains, visiting them from time to time, questions and inquires of them: 'This saying, sir, what is its meaning?' and they disclose what has not been disclosed, simplify what — and they disclose what has not been disclosed, simplify what has not been simplified and dispel doubt from what has been doubtful concerning many things."

(Ananda Sutta, Anguttara Nikaya 3:362)

Traditionally there are two branches of monastic training open to the monks and nuns. The two branches, or "burden" (*dhura*), are the "burden of study" (*gantha-dhura*) and the "burden of insight cultivation" (*vipassana-dhura*). If one joins the Order in his youth, one would normally take up the burden of study and later on go in for insight cultivation (DhA 1:7f., 155; 2:241; 4:38).

Those who renounce the world in old age, would normally take up only the "burden of insight cultivation" or meditation.

One need not take up the duty of scripture study (*gantha-dhura*) to gain enlightenment; but it is a great advantage for the preaching of Dharma. Of the various types of enlightened ones (*arahant*), such as those liberated by wisdom, those liberated "both ways" (by wisdom and of mind), those with the Threefold Knowledge, and those with the Sixfold Superknowledge, it is the enlightened ones who have gained the Fourfold Analytic Insight (*patisambhidappatta*) are endowed with the discrimination of meanings (*attha-patisambhida*), the discrimination of principles (*dhamma-patisambhida*), the discrimination of language (*nirutti-patisambhida*), and the discrimination of wit (*patibhana-patisambhida*) (A 2:160; Ps 1: 119; Vbh 294). He would as such be in the best position to preach Dharma for the benefit of others.

The Commentaries to the Anguttara Nikaya and the Theragatha relate how Upali, after being ordained and receiving the subject for meditation from the Buddha took leave of the Buddha to go into the forest. The Buddha replied: "O monk, if you reside in the forest, you will be able to grow in just one duty (*dhura*), but staying in this vicinity you will fulfil both duties of study and of insight cultivation." (AA 1:312; Thag A 2:101).

The duty of scripture study is therefore a matter of choice; for it is not compulsory for the attainment of enlightenment. Its main advantage lies in the scholar's ability to preach Dharma for the benefit of others and inspiring them to make their own effort towards working out their own salvation.

Considering the situation today, however, where misconceptions and malpractices are flagrantly done in the name of Buddhism, this duty of study has become a very important burden of those who hope to see that the faith (*sasana*) stands firm for a long time to come. Only a true knowledge and correct understanding of Dharma will clarify the misconceptions and inspire true practice. "As such, it is said in the Mangala Sutta that "Hearing Dharma at opportune times (*kalena dhammassavanam*) . . . discussing Dharma (*dhammassakaccha*) . . . is the supreme blessing-

HOW TO STUDY THE BUDDHIST SCRIPTURES

(A) Pitfalls To Avoid

(1) Do not begin with the Sanskrit or late texts

Buddhist scripture is a universe of literature. Very much of it is still not available to the modern scholar; but is generally available is quite sufficient for a complete understanding of Dharma. The early Buddhist texts, usually in Pali or some other early Indian vernacular, are simple yet interesting giving a comprehensive idea of the basic tenets of the Buddha. The later Sanskrit and local vernacular texts are very rich in philosophical and mythical material betraying the multi-farious developments which Buddhism had undergone in foreign soil; as such, it is not easy for a beginner to understand and appreciate them at the start.

Though the Pali Canon (*tipitaka*) as a whole is not necessarily the oldest set of Buddhist scriptures, it is representative of the basic doctrines of early Buddhism. It is, in fact, the oldest and most comprehensive collection of Buddhist texts extant today. The language use is also relatively simpler than those of later texts.

A beginner in Buddhist scripture study is well-advised to begin with the Pali text translations for a strong foundation of the early Buddhist teachings. The later schools of Buddhism have grown out of and base their peculiar doctrines on these early teachings. A firm grasp of the early Indian tenets of Dharma would facilitate an insight into the diverse expressions exhibited by the later and indigenized texts.

(2) Avoid the difficult passages at first

The Pali Canon is a vast collection of the early Buddhist texts and rank as the most profound sacred library in world literature. It would not be easy for a beginner to simply to start anywhere he likes. The early texts are characteristically full of repetitions and stock phrases. This is due to the fact that they record somewhat faithfully "what the Buddha says" (*Buddha-vacana*) and that they were handed down through an oral (*bhanaka*) tradition for about

five hundred years before they were set down into a written tradition. In his translation and edition of the "Buddhist Scriptures" (Penguin 1959), Conze makes this remark in his introduction:

"The authors of the Buddhist Scriptures were in fact unwilling or unable, to state their message without a liberal use of technical terms. We may regret this, but to pulp the holy scriptures and regorge them in colloquial, strictly non-technical, English, would only turn precise spiritual teaching into vague and insipid uplift. The Scriptures as they stand cannot be read without some mental effort, and they demand a minimum of intellectual agility and attainment."

Students of the Pali Canon should select at the start simple and brief passages from the books of the Khuddaka Nikaya, or the Anguttara Nikaya. The most comprehensive translations are those of the Pali Text Society, London (though the whole series would cost a fortune). There are also selected passages and paraphrases available, e.g. Warren's "Buddhism in Translation" (Harvard University Press, 1896) and Nyanatiloka's "The Word of the Buddha" (Buddhist Publication Society, Kandy, 1971). In the bibliography below are given a list of important reference books and useful texts.

The translation series of the Pali Text Society are of a high scholarly standard but not without misrenderings quite common in translation work. Students should only attempt at serious study of these translations after some preliminary study of those of renowned Buddhist monks. These three books are easy, interesting and important enough for the beginner:

- (a) Nyanatiloka, "The Word of the Buddha", 1971 (15th ed.)
- (b) Nyanatiloka, "Path to Deliverance", Buddha Sahitya Sabha, Colombo, 1969 (3rd ed.)
- (c) Nanamoli, "The Life of the Buddha", 1972.

The first and the third books are published by the Buddhist Publication Society, P. O. Box 61, Kandy, Sri Lanka.

(3) Do not keep a closed mind

Most Buddhist students already have a fundamental knowledge of such tenets as the Four Noble Truths and the Three Characteristics. Some may have the tendency to approach a given passage of Scripture with the assumption that they already knew what it says. The study would then be nothing more than a supererogatory review of preconceived notions. Genuine Scripture study tends to destroy mistaken ideas; a student should take up the passage as if it were a fresh one.

(4) Do not attempt to minimize preparation.

Before going into the texts, a student should see that he has had all the necessary materials on his table: pen or pencil, a notebook and a few important reference books, especially Nyanatiloka's "Buddhist Dictionary" (BPS, 1972). Preparation is even more marked and important when studying in or leading group study sessions. For example, if the leader's structured questions are not thoughtful, the group might be hindered from getting the spiritual meaning and relevant application of the passage.

(B) PERSONAL SCRIPTURE STUDY

In personal Scripture study, the best method has been prescribed in the Ananda Sutta (A 3:362) a section of which is quoted above. There are six main steps in Ananda's method of Scripture study, namely:

1. To master (pariyapunati)
2. To teach (deseti)
3. To make others say it (paresam vaceti)
4. To make others repeat it (sajjhayam karoti)
5. To meditate or reflect (cetasa anuvitakketi anuvicareti manacanupekkhati)
6. To question (paripucchati paripanhati).

1. Learn Dharma thoroughly

The Pali word *pariyapunati* literally means "to reach all around", that is, "to learn thoroughly", "to master". In ancient times, this meant to learn something by heart; for there were no religious books then. Any teaching would be taught directly from master to pupil who listens attentively. As such a learned person is often characterized by the term "one who has heard much" (*bahussuta*) and learning as "much hearing" (*bahusacca*).

For the purposes of the modern student, this first step would best be broken up into three complementary stages: hearing, reading and studying. Teachers have observed that pupils who pay good attention in class usually do quite well. Their performance tend to show a marked improvement if they further read and study the lessons.

(a) Hearing the Word

We may forget as much as 90 percent of what we hear; this is especially true if we are listening to alot of material. The correct method of listening is therefore very vital. Good listening is like good studying at a desk; it is an active process. You should sit erect, be mentally alert, and prepare to concentrate as completely as possible on what the lecturer says.

If the speaker does not have a good speaking voice or is boring, it is all the more important to concentrate. You should try with eyes and ears to learn all that you possibly can. Your mind should always be on what the lecturer says and show, not on his mannerisms, his speaking voice, the crack in the wall, or anything else in the room. An apparently dull lecturer and dull subject can turn out to be interesting when regarded in this way, especially after you have learned something about the subject. In any case, keep your mind working all the time, digesting and reflecting on what is being said, as well as taking notes.

Besides good listening, the main job of a student at a lecture is to take good notes. You should work out a proper system for yourself from the various good study aid books available (e.g. Morgan & Deese, "How To Study", McGraw-Hill, 1969). A suggestion here may be made regarding the format for useful nots-taking. A sample is here shown:

SAMPLE FORMAT:

DHARMA LECTURE NOTES

Speaker: Date:

Subject:

Scripture Text:

OUTLINE of Lecture or Main Points:

1.
.....
2.
.....
3.
.....
4.
.....

OTHER TEXTS Used or Quoted:

1.
.....
2.
.....
3.
.....
4.
.....
5.
.....

APPLICATION to My Life:

1. The main idea
2. The most important Scripture text to me
3. What is the Buddha trying to convey to me through the discourse?
4. How would the Buddha have me put that advice or teaching into practice?
5. Whom can I help by telling them some truth from this discourse?

(b) Reading the Word

Many a beginner at reading the translations of the Pali texts become easily discouraged by its length and language. Instead of "exploring" the Scripture, the purposeful reader looks for specific things in a mindful "survey" (another useful translation of *pariyapunati*). The book is, of course, to be read, but this is neither the first, last, nor even necessarily the most important part of studying. It is only the trip through the woods after the terrain has been surveyed and the path mapped out by questions.

The first step is to survey the book or text together with our objective in reading it. Do not read passively as you would an

adventure novel. Such novels are for entertainment, and they are written without any concern for whether you remember the details. Most textbooks and texts, on the other hand, have structures that must be carefully surveyed.

To avoid passive reading, read to answer questions you have asked yourself or the questions the instructor or author has asked. Which parts are relevant to our interests? Do we want to savour the background atmosphere of a historical period? Or find particular details about a particular point? As you go along, keep challenging yourself to make sure that you understand what you read. Ask yourself if you can find:

1. An advice to follow.
2. An unwholesome conduct to avoid.
3. An inspiring point to echo.
4. A unique about the Buddha, Dharma or the Sangha.
5. The best passage.
6. The main lesson.
7. Something which you can apply to your life now.

When you read — read **everything**. That means tables and other illustrations. They are there for a purpose. Textbook writers and translators do not insert such figures or diagrams just to make the page attractive. They use their precious limited space for such illustrations thinking these will teach better than words. Words and phrases which are italicized should be noticed especially. Authors and translators use these, like headings, to emphasize important terms, concepts, and principles. Make sure you know how to spell them by repeating them several times. Then make every effort to note and understand what is said about them.

This thorough and valuable survey should be properly and neatly recorded in a Dharma note-book. You may allocate separate pages or sections for different subjects. For your daily "Quiet Time" or "Silence Period" choose one of these topics to reflect on how it related to your life.

A Suggested Dharma Study Library

1. G.F. Allen, **The Buddha's Philosophy**, London, Allen & Unwin, 1959. (A rare and extremely useful handbook of historical aspects of Buddhism with a major section on the history, literature and contents of the Pali Canon.)

2. Russel Webb, ed. **An Analysis of the Pali Canon**, Kandy, Buddhist Publication Society, 1975. (A useful handbook containing synoptical and alphabetical indexes of Pali discourses, a Buddhist bibliography and an appendix on learned Buddhist societies.)

3. Nyanatiloka **Buddhist Dictionary** (3rd rev. & enl. ed.), Colombo, Frewin, 1972. (A authoritative glossary of Buddhist Pali terms with cross-references in English and textual reference.)

4. T. O. Ling, **A Dictionary of Buddhism**, New York, Scribner's Sons, 1972. (This is the Buddhist section of **A Dictionary of Comparative Religion**, ed. Brandon, 1970. A modern and general guide to the history, doctrine and practice of Buddhism)

5. A. P. Buddhadatta, **Concise Pali-English Dictionary**, Colombo, Chandradasa, 1968.

(c) Studying the Word

Studying the Word differs from hearing the Word in one important point: the former involves writing thoughts down. In study there is one more thought process involved — that of writing. But before one gets down to actual writing one should survey the whole book or text more closely. This is done by glancing at the

table of contents, the arrangement of headings and sub-headings, summaries, the index, and thereby getting an overview of the book as a whole and the relations of its various parts to this whole.

This is the case not only for the entire book and its constituent chapters, but also for a chapter and its constituent sections, and for a section and its constituent paragraphs. The understanding of a part is facilitated by being studied in a larger context.

Now we come to the next broad aspect of organizing the task, namely, organizing the material in the book. Here it involves us in attempting to relate what we read to what we have already learned, to rearrange what we read so as to make it most meaningful to us.

Good Dharma study has five important characteristics. The procedure is best suited for the student when all the five factors are combined.

It is original. The main characteristic of a good Dharma study is original investigation. There are thousands of books available on Buddhism; but these are second-hand, some third-hand, sources. The student should come fresh and openminded to a Scripture passage. He should constantly be mindful that he is reading the Buddha Word; seeing the Word, he sees the Master — seeing Dharma one sees the Buddha. Reference books should only be consulted after deep meditation and diligence fail to bring light to a passage.

It is written. When there are a lot of important material to remember, it is best to write them down in some systematic manner. Otherwise much time is often wasted trying to recall what we have read. Having something permanent to fall back on helps us apply the Buddha Word to our lives and share it with others.

It is systematic. Once the main points of the text or passage have been gathered and written down in some systematic manner, it is easier for the student to remember them and finish the study with a sense of accomplishment. When we remember the facts well and apply them, they become a true part of our lives.

It is communicable. Once Dharma becomes a part of our lives we can meaningfully share it with another. Once we have

understood a point of Dharma, it has become free of the bonds of written word and is translated into a profound spirit with which we can beneficially communicate that fact to another. This should be done in a simple manner with a minimum of academic slant which are best avoided at this stage.

It is personal. The Scripture has been handed down to us not only as a written testimony of the timeless teaching of the Buddha, but as a means for us to change our lives and those of others. Even as the written Word, Dharma communicates an intrinsic beauty which can move the listener; but as the profound Spirit, it endows him with an even more sublime and spiritual beauty which would transform his life. As such, we have been instructed by the Buddha to declare Dharma "wholly and completely both in the spirit and in the letter" (*sattham sabyanjanam kevalaparipunnam*).

2. Teach Dharma.

Dharma study should not just remain at that level — then it would merely be an academic research. Dharma should be preached and practised. This is the only way that the Teaching (*sasana*) of the Buddha will stand for a long time to come.

The placing of Dharma teaching at this stage of the sequence of the six steps is a significant one. Immediately after one has surveyed and mastered Dharma and inspired by it, it is only natural that one is eager to share it with others. Sometimes there may be some difficult or elusive points which the student has not fully grasped. In the process of preaching, the preacher often learns new angles and reach new depths.

The Mangala Sutta praises the hearing of Dharma as a supreme blessing for good reasons. These benefits from hearing Dharma have been listed in the Anguttara Nikaya:

- (a) One hears things not heard before.
- (b) One clarifies things one has heard.
- (c) One dispels one's doubts.
- (d) One makes straight one's views.
- (e) One's mind becomes clear and inspired.

(A 3:248)

To achieve these benefits, the Buddha gives the following five points to be observed by the Dharma preacher:

"Teach others Dharma, thinking, 'I will give instruction that is regulated and gradually advanced; teach others Dharma, thinking, 'I will instruct using reasoning'; teach others Dharma, thinking, 'I will instruct out of kindness'; teach others Dharma, thinking, 'I will instruct not for worldly gain'; teach others Dharma, thinking, 'I will instruct in a way which does not hurt myself not others.'"

(A 3:184)

3. Make others say Dharma

Now we come to the next important step in Dharma study — that of memorizing what we learn. Basically, there are two parts in this step — making others say Dharma and making them repeat it, that is, learning and recitation. These two are actually aspects of the previous step — that of teaching Dharma. By putting into practice these two further steps, one would only improve one's Dharma knowledge and intensify one's experience. For in teaching others and making them repeat Dharma, we should ourselves be well-versed enough and through our interaction with others, even newer and higher knowledge and experience will dawn on us.

4. Make others recite Dharma

Recitation, in the form of chanting (*sajjhaya*), is an old, well-established way of learning and of examining. This was the method used by the ancient monks and nuns to learn and hand down the Word. The ancient Buddhist monastic examinations were also conducted in this manner. Even today chanting is still a common practice in Buddhist temples.

What most students do not realize is that recitation is also an effective device for learning while reading a book. So long as you just read a book, you have the comfort of thinking that you understand and can remember what you read. It is unpleasant fact, as you no doubt discovered at one time or another that how easily you tend to forget what the passage was or was about.

The only way you can really find out what you remember is to recite to yourself. Because recitation can reveal your ignorance to yourself, it is one of the several reasons why recitation is such an effective study method. To make certain that you understand and remember, you should stop periodically and try to recall to yourself what you have read. This is recitation. The general rule is as follows: As you read, stop at intervals to recite the substance of each major section of a chapter.

Reading aloud, as Lincoln did, does help one to remember. But it is relatively inefficient because reading speed is cut practically in half. The most efficient way to combine talking and reading is: First, read silently to get the meaning. Then, pause from time to time to recite to yourself the gist of the last few minutes' reading. When reading and self-reciting were combined in that way, one scientist discovered that people recalled four times as much two weeks after the reading.

How much time should be spent in reciting to oneself? When the material was brief, without much meaning, and had to be remembered verbatim, another scientist found best results when three-fourths of the time was spent reciting to oneself. For longer and more meaningful material, it was reported that best results were achieved when only about a third of the time was spent reciting the gist of it to oneself.

The least efficient time to recite to oneself is after the reading, or chapter, is finished. It is most efficient to interrupt the reading every minute to explain it to oneself. For the usual serious reading, the best timing would probably be to read silently and speedily for the meaning for three to five minutes. Then pause to recite, or whisper, to yourself for a minute or two about the substance of what was just read, and to tie it in with what was read ten minutes earlier.

Another signal to pause-and-recite comes at any point where you have difficulty understanding the meaning. Talk to yourself about the troublesome point, until it clears up and you can explain it to yourself; you may need the help of a dictionary to do this. If you read blithely ahead without clearing up the meaning, your comprehension of what follows may be so diluted that the memory will be of no use.

Do not think, though, that this is merely a good but rather incidental rule. Recitation can make all the difference in the world in how much you remember. If you read a prose passage like this one straight through, the chances are that you will remember when you finish no more than 50 percent of the points made in it. The forgetting process has been going on even while you were reading. It continues, of course, to do its destructive work, and a day later you remember no more than 25 or 30 percent. After that, memory fades more slowly, for there is less to lose, but at the end of two weeks you will probably remember no more than 10 percent.

Those method of recitation applies both to personal as well as group Scripture study. We can get an idea of how repetition can aid us by having a look at the work done by Dr. Schweitzer to help the Congo natives remember about their medicines. Most people listen passively to instructions. If Dr. Schweitzer had done nothing at all but how to take the medicine, a large share of them would have forgotten before reaching their native villages.

As soon as Dr. Schweitzer asked the natives to repeat the instructions, they became active — much more reactive than when they were only listening. Laboratory checks have shown that merely repeating in your own voice what you have just heard increases the amount you remember by from 25 to 100 percent. Each repetition after the first one adds something to the traces that are being formed. The first few repetitions usually add proportionately more than do later repetitions. The later repetitions, however, make the memory longer-lasting and more readily recalled. Prepare yourself to recall it next month, and repeat it a few more times.

5. Meditate on Dharma

Now we come to that part of Dharma study that is intrinsically and vitally Buddhist — meditation on Dhamma. According to the Pali list given earlier, this step has three parts, namely, reflecting upon in the mind (*cetasā anuvittakketi*), scrutinizing (*anuvicāreti*), and considering carefully in the mind (*manasānupēkkhati*). In short, this step entails careful and mindful reviewing of what one has studied.

Be interested in what you want to remember. Interest has a very strong effect in improving memory traces. This is partly because it touches off a stronger reminiscence effect than bore-some material does. Thus a teenager reminisces more about the names of parts of the motorcycle in which he is interested than in the names of the bones of the body which his teacher has drawn on the blackboard for him to remember.

One scientist discovered that pretended interest helps remembering, though not so much as spontaneous, natural interest did. If you lack enthusiasm for some of the things you should remember, then try working up some pretended interest for them.

Select what is useful to know. Recollection is better, one scientist demonstrated, when the material makes some sense to the person studying it. Or when he thinks it is worth knowing. Tests were made by another researcher on remembering birthdates, which verify that. He used birthdates of famous people and of unknown people. The birthdates of the celebrities were learned two to three times better. In other words, search for the significance or usefulness of what you have to remember, and your mind will more likely keep working on it after you have left off practising.

Stretch yourself a bit. There is more reminiscence when the material is difficult enough to make us stretch to remember it. A research test was carried out on remembering number which were uninteresting and the figures were useless to know. A challenge was put in the test by steadily increasing the length of the numbers. The people tested had to keep stretching more and more.

As the difficulty increased, the amount they recalled also increased. More stretching, more remembered. But there is a danger in stretching too much too suddenly. Stretch a little more each time, however, and the failing point will be pushed further away.

Use the Zeigarnik effect when a task is unfinished. According to this rule, there is a proclivity to remember unfinished business, and to forget finished business. This effect was discovered by Dr. Bluma Zeigarnik at the University of Berlin. She set out to see what happened when people were kept from finishing tasks they had started. She found they remembered the unfinished tasks 50 percent better than similar ones they finished without interruption.

Each halt in practice works as an interruption. Thus we remember better after taking the rest pause in practice. This stop is also likely to increase the proclivity to get back to the job of memorizing. When this is the case, we resume memorizing with a spurt as if to make up for lost time and get the business finished.

The Zeigarnik effect is strongest shortly after the interruption. It almost never lasts over into the next day. As such, do not wait too long between practices. The effect may also disappear within a few minutes if lively conversation takes one's mind off the unfinished business.

For the best effect, it is best to pause after recollecting some important aspects. In between do routine or uninteresting tasks. The Zeigarnik effect depends upon how much a person wants to accomplish the task. If he does not want to remember, or is forced by someone else to go through the motions, he would not expect much Zeigarnik benefit. Much therefore depends on the person's own motivation to finish or remember something.

Practise recollection on Dharma (dhammanussati). This is the most spiritual part of this process of Dharma study. To practise recollection on Dharma one should mindfully reflect on the six virtues (guna) of Dharma (beginning svakkhato . . .). This simple mental cultivation practice is conducive to the taking up of deeper meditation. This will be more fully discussed in the section on "How to Have a Daily 'Silence Period'" at the end of this chapter.

6. Ask questions on Dharma

After the five previous steps of mastering, teaching, making others say and repeat, and meditating on Dharma, we come to the sixth step — questioning. Its final placing is of great significance. First, it is a mood of reviewing one's knowledge of Dharma. Secondly, it leads us on to deeper and newer aspect, especially when the answers come from "elders of vast learning, well-versed in the Scriptures, experts' on the Dharma, experts on the Discipline, experts on the Summaries".

Questioning is a very vital part of learning. Even at prelinguistic levels of activity, this is seen in classical Pavlovian conditioning. A dog hears a bell and "questions" it by showing what Pavlov

called the "What is it?" reaction. Subsequently, his "question" is answered by discovering that the bell signifies the arrival of food. Also at a pre-linguistic level, the question answer sequence is evident in the exploratory activities of the young child. He "questions" events by experimenting with them to see what happens and, thereby, he learns much about the characteristics of the world he lives in.

At a linguistic level, the asking of verbal questions is a conspicuous part of the older child's activities: he may spend much time eliciting verbal answers to a host of questions which he puts to people in words. And in higher-level adult learning, questions, whether verbal or non-verbal, play an important role in determining what is selectively learned and what is not. So, it is typically the case that information is best learned by a person when it supplies the answer to some question he is asking.

Two Pali terms are used to describe this sixth step, namely, *paripucchati* and *paripanhati*, both prefixed by *pari-* (= Greek *peri-*, as in perimeter), meaning, literally, all round and, figuratively, altogether or complete. A Buddhist student should learn to ask questions which are fitting to the subject and which are useful; this is reflected in the first Pali term, *paripucchati*, which the Commentary explains as "to ask about what precedes and what follows in a relationship" (*anusandhipubbaparam pucchati*). The questions should also be varied and comprehensive, as implied by the second Pali term, *paripanhati*, which is glossed by the Commentary as "to weigh, to determine, asking 'Let me question on this and that'" (*idan ca'dan ca pucchissami' ti paritulasi paricchindati*; AA 3:382).

In conclusion, the following seven points are given to serve as reminders on the Buddhist way of asking questions.

Ask yourself the right questions. Any old question like "how many", "where", and "who" have little thought-provoking value. They are purely recall questions which do not make you pause and think, which should be the aims of questions. Take the case of a four-year-old who asks: "Why don't all dogs have short tails?" "Do all dogs bark?" "Why do dogs bite?" "Are there some dogs as big as elephants?" Such questions seem to be Nature's way to help children get more meanings from the world they live in.

With adults, too, questions are a mainstay for anyone who wants to get at the meaning of things. But there is this difference: the adult should ask himself the questions, because the purpose is to prod himself into searching for the meaning, or a fuller meaning if he already has a few flickers. This habit should also be followed in the "meditation on Dharma" aspect. It is when one is not able to get the answer, or is not satisfied by it or to confirm it, that one should make every effort to appeal to the authority the Dharma experts.

Ask yourself filtering questions. One should be able to filter off the unnecessary questions from the necessary ones; the irrelevant ones from the relevant. "What significance does it have?" is a good filtering question; for it is especially useful for separating what is not worth remembering from what should be given top priority. One might ask "How many devotees came to the Vihara last week?"; but this is simply a recall question that anyone could answer without a flicker of meaning. "Why didn't as many come this week?" is different. It will arouse one to search for some meanings.

Ask utility questions. "How does it work?" "How could it be used?" "What else could we do with it?" These questions provoke more detailed thinking about causes and effects. They are usually applied to machines or gadgets, but can also be used to get a better working understanding of abstract ideas like the law of Karma and meditation.

"What do I remember that bears on this?" This makes one look for similarities in meaning, and to classify and organize meanings. Some will belong together and can be tied together into a general principle that sums up the essence or common feature that is embedded in several experiences. Thus larger, and more abstract, meanings, begin to replace, or combine, bits and pieces of meanings as more things are link-together.

"In what ways does this have a different meaning?" You should ask this at the same time you are asking the preceding question. Not everything which at first thought seems to belong together does belong together. We commonly assume that many pairs (or sets) of words have the same meaning, such as, growth

—development, genuine—authentic, component—constituent, heaven—happiness, death—end. One word, quite often, also has more than one meanings. Such Buddhist terms as **dhama**, **sankhara** and **atta** have more than one meaning and it is very important to know as many of them as possible especially which is meant in which context.

“How does this fit in with what I already remembered?” This question may lead you to filter out some of your new experiences, and to put fresh props under old ones. Suppose you saw a film about a young girl from our century who claims that she was an Egyptian princess in the past. We would at once guess the film was about rebirth and fall back on our knowledge of the Buddhist doctrine to compare the claims of the film.

When new experiences, or meanings, conflict with those we remember, it may be because our memories are inaccurate. You cannot always be as sure as you probably were about that film story that your memory has stored up the meaning correctly. This part of the search may need you to refer to the record, such as file cards or notebooks, to straighten out some of the errors which are inevitable in recalling.

“How could I explain this to someone else?” This is regarded as one of the best tests of how well one has caught the true meaning. Put the memory into words. Talk it over, or explain it to someone else. Or explain it in a brief memo so that it will make sense to someone else. You will make some mistakes at first and might probably talk or write in circles until, at last, the meaning clicks and you have finally got it.

(C) GROUP SCRIPTURE STUDY

Why bother studying in a group when it is much easier to study Dharma in one's own room surrounded by a library of Scripture translations, Buddhist reference books, dictionaries and notes? This kind of personal study which we have outlined before this and will detail in a separate section is invaluable and should be carried out by every Buddhist. However, though many acknowledge the enormous value of such personal Dharma study, not many can discipline themselves to carry out a regular programme of study. It is this lack of discipline which calls for group Scripture study. There are also other advantages to be gained from group Dharma study.

Advantages of Group Study

- (1) It helps one to form the habit of regular Dharma study.
- (2) It allows one to check one's own understanding of a Dharma passage or point through consultation with one another on the basis of Right Understanding (**samma-ditthi**).
- (3) It enables each participant to express his personal Dharma experience and insights which would enrich the lives of others in the group.
- (4) It provides one with a wide spectrum of the Buddha's Teaching which may apply to one's daily life. One person may see how a passage exhorting loving-kindness to others applies to his relationship with his university room-mate; another may see its impact in his own family; yet another may share how it applies to his relationship with his employer.
- (5) It creates an atmosphere of mutual love and fellowship in a natural setting, promoting openness and honesty amongst one another with regards to one's needs and problems and sharing the opportunities to help one another.
- (6) It gives one an opportunity to learn to speak very naturally and freely of one's own understanding of what the Scriptures say and what Dharma is; these accustomed to speaking of their relationship with Dhamma will be able to share more freely with others what Dharma means to them.
- (7) It makes one, who has participated in Dharma study groups for some time, have the habit of searching the Scriptures and basing his words on Dharma before drawing any hasty conclusions or making premature applications. If this habit pattern remains throughout one's life, it will be one of the most valuable products of such a group experience.

Forming a Dharma Study Group

A Dharma study group need not be composed only of Buddhists — indeed, it may very well include non-Buddhists as well, and those from diverse backgrounds, from morally upright families and from spiritually rebellious leanings. When the leader shows courtesy and acceptance, anyone can be made to feel at ease.

The right moment to suggest the possibility of a group study is often in the midst of a religious bull session which can arise over a cup of coffee in a home or in a dormitory on the university campus. A single gathering to find out what the Scriptures say about a subject that has been under discussion can often be the initial study in a series, even if the group intended to meet only once. A positive question such as "How about having it again!" will often get a favourable response and be the start of an effective series of group studies.

Invitations to a study of four or five meetings which have a specific objective and topic often make the best starter. Relevant passages may be selected from Nyanatiloka's "The Word of the Buddha" or his "Path to Deliverance" (if the books are not available, mimeographed copies may be used). Do not be too ambitious and try to cover too much at the start. Remember the analogy of the great ocean that deepens gradually. Have confidence that you are planting the Dharma seed in others. Once they have tasted the true taste of Dharma, they will find that no other taste can excel it (Dh 205).

When intending to form a Dharma study group the following tips are very useful:

1. Keep alert for people who show interest. A study group should be recruited from those who make profession of faith. Occasionally a Dharma discussion may start as a result of personal conversations with a friend, Buddhist or non-Buddhist, who is interested in Dharma.
2. Bear in mind that a discussion needs two people who are interested. You should begin whether two or twenty are interested. However, for an effective group discussion, it is best to limit it to between 6 to 8 persons.
3. As you invite people, remember that an apparently uninterested person may be just keen in coming as one who seems truly interested.
4. Seek advice to know whom to invite. If you plan a group study for non-Buddhists, the presence of more than a couple of Buddhists may thwart your purpose by prompting them to

feel outnumbered and as a result to become uncommunicative. Whereas in a group planned for Buddhists, the presence of someone overly hostile to Dharma may restrict sharing and frustrate the working of Dharma in the Buddhists as well.

5. Establish a definite place and time to meet each week. Some groups may find it profitable to meet more often.
6. Keep to the set time. A discussion can be of varying lengths: fifteen minutes, half an hour, but rarely longer than an hour. Refreshments may be served but this should not be part of the study session. The hour of meeting must be agreeable to all.
7. The leader of the group does not need to be a Dharma expert or scholar, but one who is well-prepared and is willing to keep the discussion to the point. Each member of the group must also prepare the topic for the discussion.
8. The Dharma study group should divide after about six months. They would be excellent future leaders. Introduce them to other Buddhist learning consistent lives.
9. Meet regularly with other interested Buddhists and discuss difficulties encountered during the discussions and better ways which may be used.
10. Keep a proper record of your discussion groups — participants, topics discussed, texts used, problems encountered, solutions, etc. This will serve as a vital guideline for future leaders.

Campus Study Groups

Buddhist work is particularly weak in the colleges and universities mainly because of our late start. Besides, there are many stumbling blocks set up by the authorities about student participation in activities, whether religious or otherwise, outside the campus. Yet on the campus, evangelical groups are drawing large crowds with their refined techniques. It is, therefore, most vital for us to teach Buddhist students on campus to start their own campus study groups. The following points should serve as vital guidelines:

1. Invite people to a discussion on an interesting subject, such as "Can man save himself?" This invitation may be given on paper slips, in dining halls, or at any place where the crowds

- gather especially where announcements are normally made. You will be surprised how many people will respond!
2. Take the trouble to advertise. Let others know about the study group on attractive posters (and banners) at strategic places as well as in your own room. The posters should give the time, place and topic of the study.
 3. Invite everyone. Go from room to room and say something appropriate. For example, "I've always had terribly wrong ideas about Buddhism — it's time I find out something about it. Would you be interested in joining me?"
 4. Invite people early. Extend invitations well ahead of the meeting, not half an hour before it is to begin. Give a reminder before the study begins.
 5. Find an appropriate place and time. Plan to have the study at the time when most would be likely to come. Watch out for lulls in activity when students will just kill time anyway.
 6. Make use of conversations and bull sessions. Think out the various methods of approach and make use of an appropriate one. Any bull session is an embryonic Dharma study group. If no one is interested, do not feel discouraged. You have planted the Dharma-seed at least. Give it time to grow!
 7. Read Buddhist scriptures or texts or interesting passages from articles to your colleagues. How do you do this will of course on how well-versed you are in the methods of approach. For example, you may begin with a childlike astonishment over what you have read and would like to share it with the first person you meet.
 8. Use any means to locate interested people. Many dormitories have an activities questionnaire given out each semester. Ask a member of the dormitory council to include Dharma (Buddhist) study as one option. On one campus dormitory alone you may be able to get fifty to sixty interested students. The percentage of "Buddhists" on campus are usually very high — sometimes as high as eighty or ninety percent amongst the Chinese. But as a result of poor public relations work and proper activities, this percentage often drops very much by the end of the students' academic career due to the aggressive conversion tactics of other groups.

9. Love people. You just have to have a liking to talking to others and have a naturally friendly disposition. The first impression a prospect have of you will often decide how we would treat you for some time after that. Do not be aggressive or "scholarly" or even "holy" in your approach — just be natural. One is easily "turned off" by such a person; but one is easily attracted to a humble, natural and loving conversationalist.

Things To Avoid

The purpose of Dharma study groups is not to have participants with the best background share their accumulated knowledge of what the entire Buddhist Scriptures say on ideas in the text. The aim is to find out what the passage under consideration says, based on its immediate context and a clear understanding of its words, sentences, and paragraphs. The group is not meeting together to share opinions based upon new or modern philosophical ideas or opinions expressed by well-known scholars; but the aim is to discover what the passage by itself says.

1. **Avoid the reference books.** You should have done your research and preparation well before the study. Any reference books will not only slow down the discussion, but also prevents a personal insight into the study and may even lead to further controversy. The idea of the study is to create conditions in which the participants will express their own spirituality in harmony with Dharma and be able to identify Dharma as an integral part of their lives. Certain difficult terms which need accurate definition might perhaps be looked up in a Buddhist dictionary.
2. **Avoid large groups.** An ideal Dharma study group consists of about six to eight participants. Once the number reach about twice that number, another separate should be formed. The timing and manner of splitting the group should be properly done so as not affect the continuity of the study and the "group sense". Large groups are difficult to handle and usually turn out to be rowdy. Cross-talking is common in large groups and discussion easily goes away from the topic at hand.

3. **Avoid being too much goal-orientated.** The group leader should have a standard set of dogmas to which every participant in the group should be forcibly introduced. Remember that Dharma should be a "realized" Truth. Let the participant find the facts, let him discuss all angles, let him determine the meaning. As long as everything is based on the Dharma passage, Truth will dawn on them.

4. **Avoid owning the group.** Adopt the "Come and see" (ehi-passiko) attitude. Every participant should be made to feel that it is "their" group. They are not coming to Dhammika's study group or Ratana's study group. In other words, there should be a sense of beginning to one another. When members have a vital sense of common "ownership" of a study group, the following advantages may be expected:

- (a) there will be more conscientious invitations made to others;
- (b) participants will make more responsible contributions;
- (c) participation will be more consistent and inspired.

Rules for Effective Group Study

An effective and fruitful Dharma study is the result of careful preparation. Here we list a few important points in the preparation for effective group study sessions.

1. **Prepare the heart.** Always bear in mind the fact how fortunate we all are to live in a time when the Buddha's Teaching still exists. Reflect on the truth, depth and beauty of Dharma. Cultivate the mind keeping it calm and overflowing with loving-kindness share this peace and loving-kindness by radiating them to the other participants.
2. **Prepare the mind.** Study well the passage for discussion. Make every effort to discover what the Buddha is telling us through his Word. Then study with others in mind—think of how and what you can learn together. Write out an interesting passage. It may be a brief background to the discussion, a summary of what will be discussed, or a thought-provoking question or remark. Plan how the study might conclude — for example,

you may write out a simple summary yourself. However, always remain flexible for you will be interacting with others.

3. **Prepare the materials.** See that the texts, writing materials and other things for the discussion are in hand for the study session. The study text should be well-chosen to suit the purpose of the discussion, the mentality of its participants and relevance to the Buddhist life. Make sure there are enough material to go around — always prepare extra in anticipation for last-minutes participants and for record purposes. However, do not have too much books and other things on the discussion table which can be a distraction.

4. **Prepare the questions.** Whichever procedure may be used in the study session, questions are the most useful tool for helping participants to discover Dharma. Basically you will have to prepare three types of questions:

- (a) Opening questions — to start the discussion.
- (b) Lead questions — to keep to the right course.
- (c) Closing questions — to consolidate the discussion.

Earlier we have remarked about opening questions. Lead questions may be in such forms as: "What does the passage say?" "What does it mean?" "What does it have to do with me?" (For a detailed discussion on questions, see Part (B) Section 6 above). Do not rush through the questions but maintain the proper sequence of examining—interpreting—applying, that is discovery — understanding — application.

5. **Prepare the place.** Make sure the place is ready in time for the study session. Choose a conducive place—quiet, cool, free from pests and comfortable enough. The best setting is in a circular form—a large round table will suit the purpose well. Otherwise, a few short desks could be put together in a circular fashion with chair son the outside perimeter.

Group Interaction

A successful Dharma study session must have a good leader and involved participants. Each member should know and give what is expected of him. We shall now go through the duties of both sides for an effective study session.

(i) Role of the leader

The group leader only guides and stimulates the group. He leads the group discussion but does not command it. He does not lecture and need not be a Dhamma expert or Buddhist scholar. However, as a pacesetter, he has to keep up to a certain standard, that is, he should be thorough in his personal study preparation. For the group to be successful the leader should have exceeded the standard he set for the rest of the group. A lot also depends on the personal preparation of the other group participants. Some of the specific duties of the group leader may be mentioned here.

1. Prepare thoroughly for the Dharma study.
2. Create a wholesome atmosphere. Be cheerful and informal without being irreverent.
3. See that the discussion keeps to the passage and revolves around the main teachings. Avoid tangents.
4. Ask stimulating questions to draw participants out. (See rule 4 of Rules for Effective Group Study above.) Control talkative members and draw out the silent ones.
5. Coordinate the discussion by acknowledging what each person says, clarify questions and issues, tie up loose ends and summarize from time to time; but keep your talking to a minimum.
6. Stick to the Scriptures as your authority at this stage. Distinguish between Buddhist truth and personal opinion. While spiritual experience is as valuable as scriptural authority, speculative opinions should be kept to a minimum.
7. Watch the time. Know when to stop and move on to the next topic.
8. At the end of the study, summarize the main teaching and its applications that the group has discovered.

(ii) Role of the supporter

The study group supporter has two important roles. He gives support to the leader by adding his own views and experiences, and helps in the continuity and atmosphere of the general discussion. His most important role is perhaps that of an understudy. As such he should be someone who gets along well with the leader. It also means that the supporter has a lot of preparation to do — in fact, more than the leader himself! Basically these are the duties of the supporter:

1. Prepare thoroughly for the study text or discussion topic.
2. Keep in close touch with the leader and discuss the subject or his approach with him. Try to appreciate his study technique.
3. List some helping questions to be used during the study itself (see Section B Part 6).
4. Help the leader should he face any difficulty during the study session. (Play the role of "Ananda" between the leader and the participants).

(iv) Role of the participants

1. Read and think over the passage before the study.
2. Listen intently to the others. Try to understand what they are saying and why they are saying it.
3. Ask proper questions when you are in doubt over any remark or when something bothers you if they are related to the passage.
4. Participate in the discussion — examine, endorse, modify, expand or dissent the views and ideas expressed.
5. Assist the leader in wording a question if he finds difficulty in doing so.
6. Talk to visitors and newcomers after the study session. The leader alone cannot do a comprehensive follow-up on all the people all at once.
7. Approach the leader personally and comment on his performance after the session. Point out his strengths and weaknesses giving suggestions for further improvements.

(v) Group interaction

It is essential that the leader should have a friendly and sympathetic disposition, able, at the outset, to create the right atmosphere of fellowship and relaxation which are the best conditions to induce the flow of ideas. He must be tactful and patient and avoid any hint of sarcasm or cynicism, as these will completely paralyse nervous members. He must be able to restrain his own opinions and keep his temper under provocation.

Perhaps one of the main difficulties with which the leader of study groups, especially if they are large, has to contend is the varying mental development shown by the members. The bashful, the exhibitionist, the inarticulate, the debater, the over-earnest, the impertinent, the precocious, the know-it-all, event he vicious type will be encountered. The leader will have to understand and handle each effectively, while keeping the balance true. Running such a group is not easy and carries a very real responsibility, but it can play an immense part in developing the minds and characters of the members and it well worth the effort.

A member who is always quiet is probably bashful. Encourage him with smiles and bring him into expressing himself during the lighter parts of the session. Once in a while ask him a few simple questions. Help him build his self-confidence but do not be too patronizing.

The exhibitionist is one who tries to attract the attention of other members by his jokes or uncalled for remarks. He might end up dominating the discussion giving others little chance to speak. If he persists, the leader should courteously hint, "Perhaps Jina also has something to share."

The inarticulate member should not be made to feel ridiculed. Help him find his words with such encouragement as "Perhaps what you mean is . . ." or "May I suggest putting it in this manner . . . ?" Do not be afraid to correct his mistakes but do so with diplomacy and tact.

The debater is one who gabbles over controversial issues and strains at small details to the extent of splitting hairs. Encourage him to find fresh, practical insights from the text at hand. Ask him "What important aspect of Dharma do you learn from this passage?"

The over-enthusiastic may stifle the discussion in his eagerness to see that the study is a success. Do not be blunt with him but reassure him with such words as "I'm sure our brother is right; what does Mona has to add?"

The impertinent person has to be carefully dealt with so as not to kill the spirit of the group. Initially play along with him; then use the "Yes . . . but" attitude. Maintain a sincere smile when dealing with him.

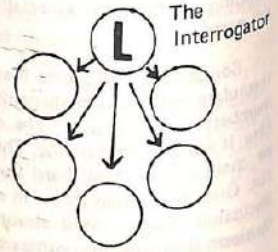
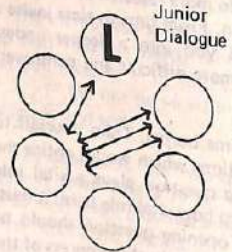
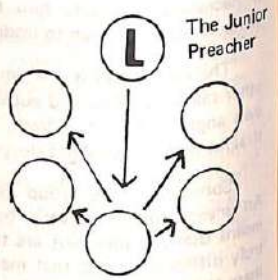
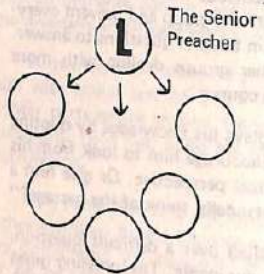
Once in a while there is a precocious member in the group. But then he should still not dominate the group and prevent everyone else from participating. Give him tougher questions to answer. If necessary, promote him to other groups dealing with more difficult topics or even to leadership courses.

The know-it-all is one who displays his knowledge by quoting other texts, scholars and authors. Encourage him to look from his own angle and from a fresh, practical perspective. Or give him a straight and plain "What do you personally think of the passage?"

Sometimes, the group gets stalled over a difficult question. An uneasy silence prevails; but do not panic. The pressing quiet means that the members are thinking hard. If the questions proves truly difficult suggest that members do more research at home and share their findings at the next session. From time to time invite a qualified Dharma preacher to lead you into a deeper understanding of Dharma, especially the more difficult and controversial parts.

Sometimes, the group may become boring. Train yourself to formulate witty and challenging questions which would entice the members to participate. The opening question plays a vital role here; it must be challenging. Think hard how vital role here; it must be challenging. Think hard how the opening question should be put. Once in a while throw in such questions in the progress of the discussion. Feel excited about the whole affair and let the enthusiasm flow over into others with your smile, gestures and words.

When group leaders do not prepare well or fail to execute their duties properly during the session, any of these may result:



When the leader has prepared well and executes his duties well we will have a lively and profitable discussion group. Such a group is one in which everyone has a share of the thinking and talking. Much insight is gained into the text at hand. Here is an example of good group interaction:



Now, let's proceed.
Why do you suppose . . .



I agree with Mona, but
it is better put this
way . . .



Our passage seems to
say . . .



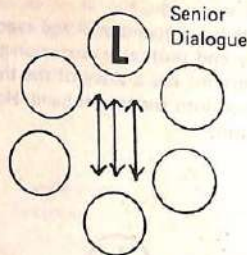
This passage applies to
me when I . . .



This passage tells me
to . . .



But our passage does
not say that. Rather,
it says . . .



Senior Dialogue

(D) HOW TO HAVE A DAILY SILENT PERIOD

There are three kinds of "silence" — of speech, of the body, and of the mind. Usually we tend to talk too much and we lose much of our energy in this way (not so say we may lose friends and get hurt, too!) Silence of speech has to be backed up by bodily silence. During the silent period you should not make too much noise, if any, as you move or work. You should therefore be very mindful.

The most difficult practice of the three "silences" is that of the mind. Mental silence can be got only through mental cultivation, that is, meditation. Though you may get inspiring moments of mental silence, you need to cultivate your mind to get a sustained experience. (A good start before going into meditation is to read my "Basic Buddhist Meditation Practice").

If you are not on a meditation retreat, you may read Dharma books during the silent period. You may also wonder quietly in the garden or go for a walk in some beautiful natural area (like a wooded path). You may also do some useful manual work but remember that it is not a workcamp! Above all, if you know how to meditate, spend some time daily to do Mindfulness of Breathing and the Cultivation of Loving-kindness.

8 The Preaching Techniques of The Buddha

(1) THE BUDDHA'S GOODWILL AND COMPASSION (Patirupa Sutta, S 1:1111)

Once the Buddha was preaching to a large congregation. Mara the Evil One appeared and thought of confusing the minds of the people and distracting their attention. So he went up to the Blessed One and said:

"It is not suitable for you to teach those things to others. When you speak Dharma, do not harbour between like and dislike."

The Buddha replied:

"Out of goodwill and compassion the Enlightened One preaches to others. The perfect One is one whose mind is free from like and dislike."

(2) DIFFERENT TYPES, DIFFERENT APPROACHES

(a) The Four Kinds of Persons (A 2: 160; Ps 1:119; Vbh 294)

1. THE GENIUS, or person of quick intuition.
2. THE INTELLECTUAL, or person who understands after a detailed treatment.
3. THE TRAINABLE, or a person who needs guidance.
4. THE DULLARD, or a person who has just word of the text at most.

- (b) **The Parable of the Great Ocean** (Vin 2:236; A 4:204; Ud 54)

"Just as the great ocean becomes deeper gradually, steepens gradually, becomes hollowed out gradually, and there is no abrupt fall, in exactly the same way in this Doctrine and Discipline, the training is gradual, the path is gradual and there is no sudden penetration of knowledge."

- (3) **THE DIVERSE PREACHING TECHNIQUES OF THE BUDDHA** (Vbh 259; SA 2:40; VbhA 371)

1. THE LECTURE METHOD (deseti = "he discourses")
2. THE THEOREM METHOD (pannapeti = "he defines")
3. THE REVISION METHOD (patthapeti = "he establishes")
4. THE EXPLORATORY METHOD (vivarati = "he reveals")
5. THE ANALYTICAL METHOD (vibhajati = "he analyzes")
6. THE EXEGETICAL METHOD (uttani karoti = "he makes clear")

3.1 THE LECTURE METHOD

- (a) **In Indirect Speech:** Anathapindika (Vin 2:155; S 1:211)

Then the Lord saw the householder Anathapindika coming in the distance. Stepping down from the place for pacing up and down, he sat down on an appointed seat. So seated, the Lord spoke thus to the householder Anathapindika: "Come, Sudatta."

Then the householder, thinking: "The Lord addressed me by name," joyful, elated, approached the Lord. Having approached and prostrated himself at the Lord's feet, he spoke thus to the Lord: "I hope, Lord, that the Lord is living at ease."

The Blessed One replied:

*'Happy he ever rests, the brahmin set free,
Whom lusts defile not, who is cooled and loosed from bonds,
Who has all barriers burst, by taming his heart's pain.
Happy the calm one rests, reaching the Peace of Mind.'*

Then the Lord gave a progressive discourse to the householder Anathapindika, that is to say talk on giving, talk on moral living, talk on the heavens; he explained the danger, uselessness and defilement of the pleasures of the senses, and the advantage of renunciation.

When the Lord knew that the mind of the householder Anathapindika was ready, pliable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching of Dhamma which the Enlightened Ones have themselves discovered: suffering, the arising of suffering, the ceasing of suffering, and the Path leading to the ceasing of suffering.

And as a clean cloth that is without a spot will easily take dye, even so as he was sitting on that very seat, the spotless eye of Dhamma arose to the householder Anathapindika, that 'whatever is of the nature of arising, all that is of the nature of passing away.' Then the householder Anathapindika, having seen Dharma, attained Dharma, known Dharma, plunged into Dharma, having crossed over doubt, putting away uncertainty, having attained without another's help to full confidence in the Teacher's instruction, spoke thus to the Lord: 'Excellent, Lord! Excellent, Lord!'

If, young householder, the noble disciple has given up the four vices of conduct, if he does no evil action from the four motives, if he does not follow the six ways of squandering his wealth—then he, thus avoiding all these fourteen evils, is the conqueror of the six quarters, he is on his way to the conquest of both worlds, he is successful both in this world and in the next. At the breaking of the body, after death, he is reborn to heavenly bliss.

What are the vices of conduct that he has given up?

They are these, young householder: the destruction of life, taking what is not given, sexual misconduct, and false speech. These four are the vices that he has given up.

Thus spoke the Blessed One. And when the Blessed One had thus spoken, he added:

*Slaughter of life, theft, lying, adultery:
To these no word of praise the wise award.*

And what are the four motives of evil-doing-free from which he does no evil deed?

Evil actions are done from motives of partiality, enmity, stupidity and fear. But if the noble disciple is not led away by these motives, he will do no evil action through them.

Thus spoke the Blessed One. And when the Blessed One had thus spoken, he added:

Whoever transgresses the Dharma
Through partiality, hate, stupidity or fear,
His good name and fame diminishes
Like the dark fortnight of the waning moon,
Whoever does not transgress the Dharma
Through partiality, hate, stupidity or fear,
His fame and good name becomes perfect and full
Like the bright fortnight of the waxing moon."

3.2 THE THEOREM METHOD

Advice to Maha Pajapati Gotami (Vin 2:10)

"Of whatsoever teachings, Gotami, you can assure yourself thus:

"These doctrines conduce to passions, not to dispassion; to bondage, not to detachment; to increase of worldly gains, not to decrease of them; to covetousness, not to frugality; to discontent, and not content; to company, not solitude; to sluggishness, not energy."

Of such teachings, you may with certainty affirm, Gotami, 'This is not the Dhamma. This is not the Discipline. This is not the Buddha's Teaching.'

But of whatsoever teachings you can assure yourself that they are the opposite of these things that I have told you, and of such teachings you may with certainty affirm: 'This is the Dhamma. This is the Discipline. This is the Buddha's Teaching.'"

3.3 THE REVISION METHOD

(a) The Verses After the Prose

One of the most common techniques used by the Buddha to summarize the main points of his discourse and used by him as a mnemonic for the listener is a verse which is inserted after some important points have been made, or at the end of the discourse. An example is in the SIGALOVADA SUTTA (see page 4).

(b) Dhammapada verses, e.g. Dh 227

The layman Atula one day brought his 500 followers to hear the Dhamma. First he went to Revata who was a solitary recluse and as such spoke nothing. Atula was understandingly disappointed over this. Then he went to Sariputta who expounded the Abhidhamma in detail; but Atula thought he spoke too much. Next, he went to Ananda who gave a brief and clear exposition; but again Atula was dissatisfied.

Finally, Atula went to the Buddha and lodged his complaint. The Buddha replied that since ancient times, even kings were blamed by some and praised by others; even the earth, the sun and the moon. Even the Buddha himself was not free from praise and blame. In closing, the Buddha gave this verse:

This, O Atula, is an old saying: It is not one of today only: They blame those who sit silent, they blame those who speak too much. Those speaking little to they blame. There is some who is not blamed in this world.

3.4 THE EXPLORATORY METHOD

The Art of Questioning: Visakha (Ud 91 ff.)

Buddha: "Why, Visakha!" How is it that you come here with clothes and hair still wet at an unseasonable hour?"

Visakha: "O, sir, my dear and lovely grand-daughter is dead! That is why I come here with hair and clothes still wet at an unseasonable hour."

Buddha: *"Visakha, would you like to have as many sons and grandsons as there are men in Savatthi?"*

Visakha: *"Yes, sir, I would indeed!"*

Buddha: *"But how many men do you suppose die daily in Savatthi?"*

Visakha: *"Ten, sir, or maybe nine, or eight. Maybe seven, six, five or four, three, two; maybe one a day dies in Savatthi, sir. Savatthi is never free from men dying, sir."*

Buddha: *"What do you think, Visakha? In such case would you ever be without wet hair and clothes?"*

Visakha: *"Surely not, sir! Enough for me, sir, of so many sons and grandson!"*

Buddha: *"Visakha, whoso have a hundred things beloved, they have a hundred sorrows. Whoso have ninety, eighty . . . thirty, twenty things beloved . . . whoso have ten . . . whoso have but one thing beloved, have but one sorrow. Whoso have no things beloved, they have no sorrow. Sorrowless are they and passionless. Serene are they, I declare."*

3.5 THE ANALYTICAL METHOD

The Turning of the Wheel of the Dharma (S 5:420 ff.)

(a) Attention-catching aphoristic statements

"Monks, these two extremes ought not to be cultivated by one gone from home into homelessness. What are the two? There is the indulgence of sense-pleasures, which is inferior, low, vulgar, ignoble, and leads to no good; and there is the devotion to self-torment, which is painful, ignoble, and leads to no good."

(b) Detailed analysis of the statement with definitions

"Suffering, as a noble truth, is this: Birth is suffering, decay is suffering, sickness is suffering, death is suffering, sorrow and lamentation, pain, grief, and despair are suffering, association with the unbeloved is suffering, dissociation from the loved is suffering, not to get what one wants is suffering – in short, suffering is the five aggregates of clinging."

The Characteristic of Not-self (Vin 1:12; S 3:67)

(a) Attention-catching aphoristic questions

Monks, how do you conceive it: is form permanent or impermanent? – Impermanent, venerable sir – Now is what is impermanent painful or pleasant? – Painful, venerable sir. – Impermanent, what is painful being inseparable from the idea of change, fit to be regarded thus: 'This is mine, this is I, this is my self?' – No, venerable sir.

(b) Detailed analysis of the statement with definitions

"So, monks, any kind of form whatever, whether past, future, or presently arisen, whether gross or subtle, whether in oneself or external, whether inferior or superior, whether far or near, or external, whether inferior or superior, whether far or near, must, with right understanding how it is, be regarded thus: 'This is not mine, this is not I, this is not my self.'"

3.6 THE EXEGETICAL METHOD

(a) Lexical device: Anathapindika (Vin 2:155; S 1:211)

"Then the householder Anathapindika, having seen Dharma, attained Dharma, known Dharma, plunged into Dharma, having crossed over doubt, putting away uncertainty in the attained without another's help to full confidence in the Teacher's instruction, spoke thus to the Lord: 'Excellent, Lord! Excellent, Lord! . . .'"

(b) **Audio-visual aids:** Ambalattika Rahulovada Sutta (M no. 61)

"See, Rahula, this water-jug. How little is the water it contains. As little, too, Rahula, is the virtue of a recluse who tells deliberate lies."

Then he threw away the water and said:

"This water is now discarded and abandoned. So discarded and abandoned is the virtue of a recluse who utters deliberate lies."

(c) **Simile:** Kāraṇapāli Sutta (3:237)

"Just, sir, as a man, tortured by heat, by heat forspent, wearied, craving and thirsty, might come to a pool, clear, sweet, cool, limpid, a lovely resting-place, and might plunge therein, bathe and drink, and allay all woe, fatigue and fret; even so, sir, whenever one hears the revered Gotama's teaching, whether in the discourses, verses, catechisms or marvels — all woe, fatigue and fret in wholly allayed." (The brahmin Karaṇapāli)

(d) **Parables:** The Jataka stories

(e) **Symbolic language:** Dhammapada verses 294, 295

Having slain mother and father and two warrior kings, and having destroyed a country, together with its revenue officer, ungrieving goes the brahmin.

Having slain mother and father and two brahmin kings, and having destroyed the perilous path, ungrieving goes the brahmin.

(4) **THE WIT AND HUMOUR OF THE BUDDHA**

Kevaddha Sutta (D 1:215 ff.)

The Buddha relates the story of how a certain monk went through the heavenly realms right up to that of Brahma himself with the question: "Where do the four primary elements — earth, water, fire, air — pass away leaving no trace behind?" Brahma could, almost helplessly, only proclaim his self-ordained titles of being the Almighty, Creator, and so on. When after the third time he had done so, he submitted to the monk. Taking the monk to a

quiet corner away from his retinue, Brahma admitted humbly that though his divine retinue thought he was omniscient, he did not really know the answer to that question and directed the monk to the Buddha instead.

Vasala Sutta (7th discourse of the Uruga Vagga of the Sutta Nipata)

The Buddha plays on a pun in this discourse. The brahmin Aggika Bharadvaja calls the Buddha an outcaste but the Buddha tells him that a true outcaste is one who, among other things, is one who harms living beings "once-born or twice-born". The brahmins regarded themselves to be twice-born, and members of other castes as once-born. But the Buddha meant by "once-born" all being excepting those of egg-birth. The "twice-born" are beings who first appear as eggs and later on is "born" when the eggs hatch.

(5) **THE SILENCE OF THE BUDDHA**

(a) **The Indirect Object Lesson**

The classic example here is how the Buddha taught Kisa Gotami the universality of death and healed her emotional wounds.

(b) **The Noble Silence:** Vacchagotta Sutta (S 4:400)

"If, Ananda, when asked by the wanderer (Vacchagotta): 'There is a Self', then, 'Is there a Self?' I had replied to him: 'There is a Self', then, Ananda, that would be siding with the recluses and brahmins who are eternalists. But if, Ananda, when asked 'Is there not a Self?' I had replied that it does not exist, that, Ananda would be siding with those recluses and brahmins who are annihilationists.

Again, Ananda, when asked by the wanderer: 'Is there a Self?' had I replied that there is, would my reply be in accordance with the knowledge that all things are impermanent? 'Surely not, Lord.' Again, Ananda, when asked by the wanderer: 'Is there not a self?' had I replied that there is not, it would have been more bewilderment for the bewildered Vacchagotta. For he would have said: 'Formerly, indeed, I had a self, but now I have not one any more.'"

(6) **THE FOUR WAYS OF ANSWERING** (D 3:229; A 1:197, 2:45)

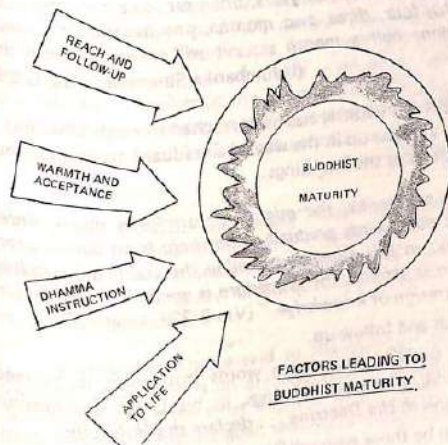
"There are, O monks, four ways of answering questions:

1. there are questions requiring a direct answer;
2. questions requiring an explanation;
3. questions to be answered by counter-questions;
4. questions to be rejected (as wrongly put)."

Methods of Approach

(A) FACTORS LEADING TO BUDDHIST MATURITY

ONLY A MATURE BUDDHIST can make an effective and profitable approach. With regards to approach, Buddhist maturity entails four important factors, namely, (1) reach and follow-up, (2) warmth and acceptance, (3) Dharma instruction, and (4) application to life. The approach worker should of course be a person founded on Dharma and trained in the art of approach.



FACTORS LEADING TO BUDDHIST MATURITY

Each morning the Buddha would rise in his Great Compassion and survey the world with his Buddha-eye to see which being is ready for spiritual enlightenment. He would then spare no effort to reach that being. We too should reach our fellow beings with Dharma for it is only in sharing Dharma that we prevent it from being clouded up by ignorance and wrong ways. No doubt, Dharma is for one to "come and see" (ehi-passiko) but if the unenlightened being is not reached how would he know there is something wonderful worth seeing!

THE BUDDHA threw this challenge to those of other faiths, saying:

"Let a man of intelligence come to me, who is honest, candid, straightforward — I will instruct him, I will teach him Dharma. If he practises according as he is taught, then to know himself and to realize even here and now that supreme truth and goal, for the sake of which family men go forth from the household life into the homeless state, will take him seven years. Let alone seven years. . . he will take six years, five years, four years, three years, two years, one year . . . six months . . . five months; four, three, two months, one month, half a month. Let alone half a month . . . it will take him seven days!"
(Udumbarika Sihanada Sutta, D 3:55 f.)

AFTER A PERSON has been reached through Dharma, there should be a follow-up in the way of a gradual introduction into the deeper aspects of the Teachings:

"Just as, monks, the mighty ocean flows down, slides and tends downwards gradually, and there is no abrupt precipice, so also in this Dharma-discipline the training is gradual, the action is gradual, the procedure is gradual; there is no abrupt penetration of knowledge." (Vin 2:238; Udana 55)

(1) Reach and follow-up.

The Buddha uses strong words instructing us to reach the world and all sentient beings in his Great Commission: "Go forth . . . preach the Doctrine . . . declare the Holy Life . . . There will be those who see Dharma." (Vin 1:20)

(2) Warmth and acceptance

AN ALOOF SCHOLAR or an arrogant preacher will fail in the Dharma mission. A Dharma preacher must be filled with enough warmth that the would-be Buddhist or listener would almost immediately be able to feel being accepted spiritually. This spiritual warmth can only be cultivated through the practice of loving-kindness (metta):

"Even as a mother at the risk of her life watches over her child, her only child, so also let everyone cultivate a boundless mind towards all beings."

(Metta Sutta, Sutta-nipata 148)

*"Love and compassion does th' enlightened feel
Towards another when he teaches him."*

(S 1:111)

THE TERM ACCEPTANCE has a very important spiritual significance in Buddhism. It means taking another to be of one's kind in the spiritual sense:

"Just as, monks, whatsoever great rivers there are — namely, the Ganges, Yamuna, Aciravati, Sarabhu, Mahi — these, on reaching the mighty ocean, abandon their former names and reaching the mighty ocean, abandon their former names and lineage, and henceforth go by the name of just 'mighty ocean', even so, monks, the four castes — namely, the nobles, the priests, the merchants and the sets — on going forth from home into the homeless in the Dharma-discipline proclaimed by the War-farer, abandon their former names and lineage and go by the name of just 'recluses who are Sakya sons'."
(Vinaya 2:239; Udana 56)

IN DHARMA SENSE, "acceptance" means a spiritual awareness quite beyond the idea of "equality", much less of inferiority or superiority. All such notions of one being superior to or inferior to or even equal to another are, in the eyes of Dharma, regarded as aspects of conceit (mana):

... The venerable Khema said to the Blessed One: 'Lord, whatsoever monk who is an arahant, has destroyed the cankers, lived the life, done what ought to be done, set down the burden, found the highest goal, destroyed becoming's bonds,

and is in high knowledge released, to him there comes no thought: 'There is one better than I,' nor 'There is one equal,' nor 'There is one worse.' . . . and the Master approved."

(Anguttara Nikaya 3:358; cf. Sn 954)

(3) Dharma instruction

THE PATH to being a good Buddhist is receive Dharma instruction. The one giving instruction should be a qualified person and have understood Dharma:

"Even so how will a man, not having understood the Dharma, and not attending to the explanation of the learned and not knowing it himself, not having overcome doubt, be able to make others understand it?" (Nava Sutta, Sutta-nipata 315-322)

THE QUALITIES of a good Dharma preacher are listed thus by the Buddha:

"Teach others Dhammā, thinking, 'I will give instruction that is regulated and gradually advanced'; teach others Dharma, thinking, 'I will instruct using reasoning'; teach others Dharma, thinking, 'I will instruct out of kindness'; teach others Dharma, thinking, 'I will instruct Dharma not for worldly gain'; teach others Dharma, thinking, 'I will instruct in a way which does not hurt myself nor others.'" (Anguttara Nikaya 3:184)

THE TEXTS also mention five benefits of listening to Dharma, a set of criteria which should be used by the preacher to gauge the spiritual progress of the new Buddhist:

"Monks, there are these five benefits from hearing Dharma. What five?"

He hear things not heard before; clears things he has heard; dispels his doubts; makes straight his views; and his mind becomes calm and happy."

(Anguttara Nikaya 3:247)

DHARMA INSTRUCTION leads one to spiritual conversion. In Buddhism, "conversion" does not mean mere outward acceptance or changing faiths. It is an ineffable personal and permanent spiritual change that is beyond label and definition. What is connoted by the term "religion" has become conventional and compartmentalized that it has almost nothing to do with spiritual attainment.

FURTHERMORE, it is not the aim of the Buddha and as such of Buddhism to proselytize but to explain Dharma to bring happiness to others no matter what their station in life may be.

"Now this I say, Nigrodha, not desiring to win pupils, not wishing to make others fall from their religious vows, not wishing to make others give up their ways of life, not wishing to establish you in wrong ways or to make you give up ways that are good. Not so!

But, Nigrodha, there are bad things not put away, things that have to do with corruption, things that draw one down again to rebirth, things causing suffering, having ill for their fruit, things concerned with rebirth, decay, and death in time to come. It is for the rejection of these things that I teach you Dharma, walking according to which these things that are concerned with corruption shall be put away by you, and wholesome things shall be brought to increase; by which even in this present life a man shall realize and abide in the full knowledge and realization of perfect wisdom."

(Udumbarika Sihanada Sutta, D 3:56)

(4) Application to life

DHARMA not applied to one's life is not Dharma: for one has to realize the Truth for oneself (*paccattam veditabbo*). In many parts of the Scriptures the Buddha warns us against pure intellectualism. In the Anguttara Nikaya, the Buddha defines "living by Dhamma" (*dhamma-vihari*) in this way:

"Consider the monk who masters Dharma: the Discourses in prose, in prose and verse, the Expositions, the Verses, the Verses of Uplift, the Buddha's Sayings, the Birth Stories, the

Wonders, the Miscellanies — he spends the day in that mastery; he neglects to go into solitude and devotes not to the practice of inner calm. That monk is said to be much in learning, but he lives not by Dharma.

Again, consider the monk who teaches others Dharma in detail, as he has heard it, as he has mastered it — he spends the day preaching others Dharma; he neglects to go into solitude and devotes not to the practice of inner calm. That monk is said to be much in preaching, but he lives not by Dharma.

Again, consider the monk who gives in full a repetition of Dharma, as he has heard it, as he has learned it — he spends the day in repeating it; he neglects to go into solitude and devotes not to the practice of inner calm. That monk is much in repeating, but he lives not by Dharma.

Then consider the monk who turns his mind to Dharma, ponders over it, reflects on it, as he has heard it, as he has learned it — he spends the day in thinking about Dharma; he neglects going into solitude and devotes not to the practice of inner calm. That monk is said to be much in thinking, but he lives not by Dharma.

But take the case of the monk who masters the Dharma . . . and lets not the day pass by just because of that mastering of Dharma, but neglects not to go into solitude and devotes himself to the practice of inner calm. Verily such a monk is one who lives by Dharma . . .

O monk, there's the tree-roots, there's the empty places! Cultivate, monk, be not slothful; reproach not yourself afterwards! This is our instruction to you!" (Dharma-vihara Sutta, Anguttara Nikaya 3:86f.)

IN THE PARABLE OF THE WATER-SNAKE (Alagaddupama Sutta), the Buddha goes on to explain further:

"They, having mastered Dharma, do not test the meaning of these things by intuitive wisdom; and these things whose meaning is untested by intuitive wisdom do not become clear.

They master Dharma simply for the advantage of reproaching others and for the advantage of gossiping, and they do not arrive at the goal for the sake of which they mastered Dharma. These things, badly grasped by them conduce for a long time to their woe and sorrow. . .

Monks, it is like a monk walking about aiming after a water-snake, searching for a water-snake, looking about for a water-snake. He might see a large water-snake, and he might take hold of it by a coil or by its tail; the water-snake, having rounded on him, might bite him on his hand or arm or on another part of his body, from his cause he might come to dying or to pain like unto dying. What is the reason for this? Monks, it is because of his wrong grasp of the water-snake. Even so, monks, do some foolish men here master Dharma . . . Monks, it is because of a wrong grasp of things." (Majjhima Nikaya, 1:133 f.)

FURTHER ON in the same Discourse, the Buddha exhorts:

"Monks, I will teach you Dharma — the Parable of the Raft — for crossing over, not for retaining." (M 1:134)

When a person comes to a stretch of water without a bridge over it and no ferry around, he would make a boat or a raft from various materials available. Having made the vehicle he would use it to cross the waters. On reaching the other bank, he would leave it behind. Only a foolish man would continue his journey with the burden of the craft on his back. Dharma is for one to use to bring one across this ocean of suffering to the further share of Nirvana; it is not for retaining as an intellectual treat or topic of gossip.

THIS ANALOGY of the man making a raft to cross the waters is an important one with respect to the Buddhist attitude towards salvation. One must work out one's own salvation; the Buddha but shows the way:

*"You yourself must strive:
The Buddhas but show the way.
Those who meditate will enter the way
And free themselves from the Evil One's bonds."*

(Dhammapada verse 276)

No time should be wasted in this task of self-salvation:

*"Swelter at the task this very day. Who knows whether he
will die tomorrow?*

There is no bargaining with the great hosts of Death."

(Majjhima Nikaya 3:187; Apadana 506; Nett 149)

In the Marana-sati Sutta, the Buddha exhorts his disciples to be fervent in their efforts towards salvation by being aware of death at every moment of their lives:

"Monks, cultivate mindfulness of death"

When he had spoken thus, a monk said to him

'Herein, lord, such is my thought: Were I day and night to abide mindful of the Blessed One's word, much would be done by me — thus, lord, I cultivate mindfulness of death.'

Another said 'Herein, lord, such is my thought: Were I day-long to abide mindful of the Blessed One's word'

And another said: 'Such is my thought: Were I to abide mindful just as long as I eat an alms-meal'

And another: 'As I munch and swallow four of five morsels. . .'

And another: 'As I munch and swallow only one morsel. . .'

And another said: 'Lord, such is my thought: Were I to abide just so long, as I breathe in and out or breathe in and out, mindful of the Blessed One's word, much would be done by me — thus, lord, I cultivate mindfulness of death.'

And when he had spoken thus, the Blessed One said to the monks:

"Monks, the monk who cultivates mindfulness of death thus: "Were I day and night to abide mindful . . ." or he who thinks thus: "Were I day-long to abide so . . ." or thinks: "As I eat an alms-meal . . ." or "Munch and swallow four or five morsels. . ., mindful of the Blessed One's word, much would be done by me" — those monks are said to live indolently; slackly they cultivate mindfulness of death for the destruction of the defilements.

But the monk who cultivates mindfulness of death thus: "Were I to abide as I munch and swallow one morsel . . ."; and he who thinks thus: "Were I to abide mindful of the Blessed One's word as I breathe in and out or out and in, much would be done by me" — those monks are said to live earnestly; keenly they cultivate mindfulness of death for the destruction of the defilements."

(Anguttara Nikaya 3:302f.; cf. 4:218f.)

In the last words of the Buddha, he also breathed the same urgency:

"Behold now, monks, I exhort you: Subject to decay are all conditioned things. Strive on heedfully!"

(Maha Parinibbana Sutta, D 2:156)

(B) APPROACH TECHNIQUES

THE BUDDHA was the supreme master of the right approach for he knows the mind of others and whether they are ready for enlightenment (**buddha-veneyya**). To the fire-worshipping Kassapa brothers and their disciples, for example, he preached the Fire Sermon (**Aditta-pariyaya Sutta**) and to the thirty young men in search of a courtesan who had absconded with their valuables, he asked them whether it was better to "look for the self" (**attanam gaveseyyatha**).

(1) Importance of right approach

EACH INDIVIDUAL has his own temperament, inclination, opinions and spiritual background. The right approach will start

the listener thinking of his spiritual needs and arouse his interest in Dharma. A wrong approach would most likely cause resentment and resistance. A proper approach should therefore prove completely disarming.

(a) **The right mental attitude**

THE FIRST STEP towards the right mental attitude with regard to approach is to get rid of any feeling of conceit (*mana*; see section (A) (2) above) and remember the Buddha's advice to the monks Khema and Sumana (A 3:358), A Dharma preacher is like one who has discovered a marvellous cure to a long-standing illness; he enthusiastically goes around telling others of that cure.

ALMOST NO ONE likes listening to someone who breathes an air of superiority. On the other hand, a feeling of inferiority will deter one's will-power. One should try to avoid the "fear" approach speaking of sin and hell-fire. The mind of a Dharma preacher should be one filled with loving-kindness and compassion for the listener.

(b) **The right qualities**

THE DHARMA PREACHER should appear natural and spontaneous. Courtesy is a vital hallmark. This would entail decorum of speech befitting the position of the listener and becoming physical actions. A gentle and confident preacher at once inspires assurance and quiets fears.

THE SCRIPTURES often speak of the "proper time" (*kalena*) when the right thing should be done. To embarrass a person in the presence of another is only to prejudice the situation. If we cannot wait till our prospect is all alone, we should do our best to separate him from others before we go on further. This is especially necessary if the third party is unsympathetic and cynical.

(2) **Types of right approach**

THERE ARE two general kinds of right approach, the direct and the indirect. Each method has its own merits and demerits. The direct method often shocks a person into arousing an interest, but may also repel him and induce him to retreat spiritually. The indirect approach is calculated to win confidence and arouse a

more lasting interest, but one might stray away from one's objective before one hits the target.

(a) **The direct approach**

THERE ARE innumerable instances in the Scriptures when the Buddha approached his prospects directly. Two examples should suffice here. First, there was the conversion of Angulimala, the terrible and murderous bandit haunting the Jalini forest and running amok in search of a thousandth human finger to complete his weird garland. The Buddha by himself travelled more than two hundred miles into the forest and confronted him.

ON SEEING the Buddha, the bandit Angulimala charged after him brandishing a sharp sword. With his psychic power, the Buddha made him stand in his place. Unable to lift his feet, Angulimala stood like a stake and cried: "Stop, monk!" The Blessed One then said: "*Though I walk, yet I have stopped, and do you. Angulimala, stop!*" Those words shocked Angulimala into thinking, "These Sakyan monks speak the truth, yet he says he has stopped, whereas it is I who have stopped. What can he mean?"

WHEN ANGULIMALA cried out to him in question, the Buddha replied thus:

*"Yes, I have stopped, Angulimala, for good,
Towards all beings renouncing violence;
You restrain not your hand against your fellow-men,
Therefore it is I who have stopped, but you still go on."*
(Theragatha 867)

Those words brought Angulimala to his senses and he said to himself: "Great is this lion's roar. This can be none other, I'm sure, than the ascetic Gotama. He has come here to help me!"

A SECOND EXAMPLE of the direct approach is that of Moggallana's conversion of Kosiya the miser of Rajagaha. Seeing a poor man eating a piece of cake the miser desired for it. He was, however, reluctant to get it baked as it would entail some cost. In the end his wife suggested that they secretly baked some for him alone at the top floor of their seven-storied house.

IT WAS THEN that the Buddha, perceiving that Kosiya's disposition was right (*upanissaya*), sent Moggallana to convert him. Using his psychic powers, Moggallana floated into the air and stood at the window of the seventh floor where the miser and his wife were. When Kosiya saw Moggallana outside the window he was shocked and then became angry. "What good is it for you to stand there," Kosiya scoled, "Even if you walked up and down in the air, you would get nothing!" Moggallana then walked up and down in the air.

"WHAT WOULD you get by walking up and down? Even if you were to sit cross-legged you would get nothing!" said Kosiya. Moggallana set cross-legged in the air. "What would you get by sitting cross-legged in the air?" said Kosiya, "Even if you make much smoke to appear, you would get nothing!" Then Moggallana made so much smoke that it covered the whole house. The smoke seemed to pierce Kosiya's eyes.

"THIS MONK will not go until he gets something," thought Kosiya. So he asked his wife to bake a tiny piece of cake for the monk. But the cake grew in size. "You must have put too much flour," said Kosiya and he himself used the tip of the ladle to take a little flour to bake a smaller piece of cake. But the cake became even larger than the previous one.

THE SELFISH KOSIYA tried to bake a smaller cake, but each time it became larger than the previous one. Finally, he gave up and decided to take one piece of cake to Moggallana. But when his wife tried to take a piece of cake from the basket, it stuck to the rest of the cakes. Kosiya and his wife then wrestled with the cakes trying to separate them but they still stuck together.

AFTER STRUGGLING with the cake for some time, Kosiya began to sweat profusely and lost his appetite to eat the cakes. He decided to give all the cakes to Moggallana, who then preached to them about generosity. Moggallana then brought them both to Jetavana where the Buddha was staying with five hundred monks. All the monks ate the cakes but there was still a lot more left over and had to be thrown away. Kosiya and his wife, however, became generous people and strong supporters of the Order.

(b) The indirect approach

THE BUDDHA is a master of the indirect approach. He uses this method in special cases when the prospect already has some spiritual background. After hearing some key words or striking themes from the Buddha, these people's interest are quickly aroused and in no time they attain enlightenment.

THERE IS the famous case of the weaver's daughter of Alavi. One day, on her way to her father's workshop, she stopped just outside the crowd which was surrounding the Buddha. She stood there gazing at the Buddha. The Buddha looked at her, too. She then knew that the Buddha wanted her to come. So she put down her basket and went to the Buddha.

THE BUDDHA then asked her, "Young girl, where are you from?" "I know not, Venerable Sir." "Where are you going?" "I know Sir." "Do you know?" "I don't know, Venerable Sir." Thus did the Buddha ask her four questions.

THE CROWD became angry when they heard the answers misconstruing them for disrespect on the girl's part. Then the Buddha asked her, "Young girl, when I asked you, 'Where are you from?' why did you say, 'I know not?'" She answered, "Venerable Sir, you yourself know that I come from the house of my father, a weaver. So when you asked me, 'Where are you from?' I knew very well that your meaning was, 'Where do you come from when you were reborn here?' But as for me, where I came from when I was reborn here, that I know not."

THE BUDDHA praised her for her answer and further asked, "When I asked you, 'Where are you going?', why did you say, 'I know not?'" "Venerable Sir, you yourself know that I am going to the weaver's workshop with a shuttle-basket in hand. So when you asked me, 'Where are you going?' I knew very well that your meaning was, 'When you leave here, where will you be reborn?' But as for me, where I shall be reborn when I have passed from this present existence, that I know not."

THE BUDDHA then asked her another questions, "When I asked you, 'Don't you know?' Why did you say, 'I know?'" "Venerable Sir, this I know, that I shall surely die; and therefore I said so." The Buddha praised her once again and further asked, "When I asked you, 'Do you know?' why did you answer; 'I know not?'" "Venerable Sir, this only do I know, that I shall surely die; but whether in the night or in the daytime, whether in the morning or at what other time, that I know not; and therefore I said so."

ONCE AGAIN the Buddha praised her for answering correctly. Then the Buddha spoke to the crowd saying, "So many of you have failed to understand what she spoke. Because of that you were angry. Those who are not wise are like blind man; those who are wise will see." Then the Buddha spoke this verse:

*"Blind is this world;
Where there are only a few that see;
Only a few go to a happy birth
Like birds escaping from a net."*

(Dhammapada verse 174)

After the Buddha had finished preaching, the weaver's daughter became a saint.

THEN SHE took her basket and went to see her father. He had fallen asleep while sitting at the weaving machine. Not knowing that he had fallen asleep, the girl handed him the basket. The basket hit the tip of the weaving machine and fell down making a loud noise. The father suddenly woke up, took hold of the weaving machine and pulled it. The tip of the machine turned around and hit the girl in the chest. There and then she fell down dead and was reborn in the world of the Tusita gods.

THEN WE HAVE the pathetic case of the woman Kisa Gotami of Savatthi who lost her first and only infant child. She could not accept this painful fact of death and went around looking for a cure. She was advised to see the Buddha who advised her in the following way: "You must look for a handful of mustard seeds and bring it to me. But the mustard seeds must come from a house in which no one has died."

KISA GOTAMI went from house to house pathetically asking for a handful of mustard seeds. When she asked whether anyone in the house had mustard seeds, the people answered, "Yes." But when she was told that someone had died in the house, she had to return the seeds. In every house that she went, someone had died. A person then told her, "Lady, there are few living people; but there are more dead people."

FINALLY, Kisa Gotami found out how foolish she had been. "I thought only my son had died," thought she, "But how I know that there are more dead people than living ones." So she went to the forest and left the dead child there and went before the Buddha once again.

"DID YOU get the mustard seed?" asked the Buddha. "No, venerable sir, I could not," replied Kisa Gotami, "In all the houses I went to, there are more dead people than the living." Then the Buddha knew that she had found out that death is common to all. The Buddha taught her the Dharma and very soon she became enlightened.

THE USE of questions can help introduce spiritual matters in your conversation. You must guide the discussion, not command it. The person usually guiding a conversation is not the one answering questions — he is the one asking the questions (as evident in the conversion of Kisa Gotami). Take for example you may approach a student by asking a question such as, "How have your ideas on religion changed since coming to school?"; or to a business-man: "What need in your life you hope to meet by having a successful business?"; or again, to a military man: "Why do think there is so much unrest in the world today?" Such questions will stimulate the other person into thinking spiritual things. It is then that Dhamma can be slowly introduced.

(3) Which approach to use

NOT ALL of us have the genius and acumen of the Buddha and be able to use both the methods of approach correctly on the prospect. However, there are certain factors which determine approach.

(a) First, one should consider one's disposition and temperament. We all have different mental set-ups. Some of us are inclined to do everything with a direct plunge, while others are careful in laying down the plans. One young man makes a blunt, hearty proposal, "Mei Lin, let's get married." Then, there is the other bashful young lover who, after a long while of strategy planning, finally hits on a plan. One beautiful Sunday morning he brings his girl for a walk — through a cemetery! He led her to the family plot and told her of all the dear people who lay there. Then, summoning all his courage and dare, he added, "Mei Lin, how would you like to lie there?" Now if we are to transfer these two cases to the field of approach, we will expect the first youth to make use of the direct approach, while the second would be more likely to apply the indirect approach.

(b) Secondly, the particular situation will often determine the type of approach. How much time do you have? Is this a casual meeting or less permanent association? Has the person in whom we are interested some knowledge of Dharma? Have we met in a situation which spontaneously think of Dharma? These and many other questions should be asked of the occasion. If the prospect is our neighbour, we should begin by showing loving-kindness and letting the Dharma-light shine.

(c) Finally, we should let Dharma take its course. This calls for a life of walking in Dharma, for preparedness to answer Dharma's call, for spiritual wisdom. The one who has spent some time in solitude cultivating his mind will do well in this trying task.

(4) A few suggested ways of approach

THE BUDDHA'S LIFE provides a treasure-house of methods of approach. Here we shall list only three months which may be useful for your work.

(a) Current news often serve as good ice-breakers. A miscarriage of justice or the inability of the police department to track down the criminal offers opportunity to speak of how karma would surely catch up with him. A catastrophe or death of some prominent person indicates that death is no respecter of number or name.

(b) Occupations are also profitable topics for opening discussions. For teachers, the Buddha is the Supreme Teacher; for doctors, he is the Great Physician who gave us the four Noble Truths; for lawyers, he is the Great Advocate whose legal genius is evident in the collection of Vinaya rules; for a farmer, he is the ploughman. Such themes serve well as "openers" for deeper discussion.

(c) Practical example set by oneself gives a few more ideas of approach. Read Dharma in public and even preparing Dharma notes, lessons or talks in trains, ships or planes may stir the curiosity of the person near you. Another practical method is meditation, whether walking or sitting. There will be those who would become interested and approach you. There are many other ways left to your imagination — but, you must be Dharma-inspired, mindful and ready.

(C) PROSPECTS FOR APPROACH

ONCE A BUDDHIST WORKER has been sufficiently trained in Dharma and the art of approach, he should be sent out into the field. Initially, however, he should still be guided. He should be provided with the best source of prospects that is available. If a beginner Buddhist worker were to deal with difficult people, he might in time become discouraged.

(1) Those who have attended our religious services are the best prospects. Some temples may have only a small handful of worshippers attending the weekly or Observance services. Such people should be approached and asked to bring more of their friends along. A vast majority of large congregations have been known to come to temple because some member had invited them. An enthusiastic congregation will provide more than enough people to talk about Dharma.

(2) The parents of Dharma school members are a second source of prospects. Dharma school teachers should visit the members' homes and get to know the family. They should also show an interest in the members' progress in their Buddhist education. If a keen and sincere interest is shown it will generally open the parents to Dharma.

(3) A periodical list of those who have moved in the neighbourhood should be done on a weekly or bi-weekly or monthly. Any real estate man in the congregation can usually tell you where to obtain this list. It might cost some money but it is quite well worth many times to any temple. We may begin by sending them a friendly letter welcoming them to the community and offering our services in any way possible. A record, such as a card, should then be kept of them showing the date of the letter and indicating that they are a new resident in the area. If they are Buddhist or are interested, a visitation programme should follow up.

(4) A house-to-house religious survey and opinion poll should be done if the first three methods fail to bring an adequate number of temple goers or members. One of the most effective type is to begin with general census-type questions and lead gradually into questions that deal with the individual's needs and interest. Such a question would prove useful: "Do you know that we have lived many lives before and many more would come?" If the answer is "Yes" it is likely that we have a good prospect. If the answer is "No" then the next question should be "Would you like to know more about it?"

(5) Those who joining in our religious festivals and celebrations such as Wesak Day, wedding blessings and last rites, are another good source of prospects. Some form of intensive approach programme should be planned for the important Buddhist festivals, especially Wesak Day.

10 Methods of Communicating Dharma

(A) HOW TO GIVE A DESANA

What is a "desana" — A "desana" is a showing, an exposition of the Buddha-Word, a Dharma-talk. It has the following features:

- It is based on Dharma;
- It is about Dharma;
- It leads to Dharma;
- It disseminates Dharma;
- It preserves Dharma.

How to prepare a desana

1. Choose a theme — an important aspect of Dharma, e.g. impermanence.
2. Prepare the facts — use the Scriptures, your Dharma-experiences, etc. and build on the theme.
3. Elaborate: use simple, everyday experiences — a report in the news, an episode from a good book, etc.
4. Build your desana gradually: from simple, everyday things towards more profound Dharma; weave in a Dharma quotation or two after a couple of short paragraphs (wherever possible).
5. Remember: you are speaking the Buddha-Word—try your best within your limitations.
6. Close — simply say, "May the blessings of the Triple Gem be with you all. ." (or something to that effect).

(B) HOW TO ANSWER DHARMA QUESTIONS

1. Self-preparation

(a) **KEEP A LIST OF QUESTIONS YOU HEAR.** Those who are new to Buddhism tend to ask questions which revolve around a few main topics — most of these would be preconceptions, such as the questioner's way of life, culture, religious background and so on. In my sessions with the pre-University students of the Dr. Mollens College in the Netherlands, I noted the following questions which they asked me:

- (1) Why do monks wear robes? Why the colour?
- (2) What do monks do (say, in the temple)?
- (3) Why don't monks marry (or have sex)?
- (4) If monks do not show love to a person (say, a wife) how can he really be a loving (or kind) person?
- (5) Monks don't work: how can they benefit society? (Or, How do they get money?)
- (6) Why are you a monk? (Or, a Buddhist?)
- (7) As a Buddhist monk, how would you feel if someone in your family dies?
- (8) How would you react if someone in the street passes ill-remarks about the way you look?
- (9) What is meditation? (How do I go about doing it?)
- (10) Can you demonstrate the (full-and half-) lotus posture? Have we to sit like that for meditation (and why)?
- (11) How can I be a Buddhist?
- (12) What do you think of Catholicism? (About other religions).
- (13) Do you think Buddhism will grow in the West?

Asian Buddhists and those interested in Buddhism tend to ask initial questions revolving around God, creation, the soul, and various malpractices and misconceptions. This is mainly due to the strong influence of the aggressive evangelical missionaries.

A Dharma worker has to study this list and think out suitable answers for them.

(b) **KEEP A LIST OF QUESTION YOU WOULD ASK.** This is one way to anticipate what others might ask. This means much

self-searching and keeping a keen eye and mind when you are reading the Buddhist Scriptures and other literature. The questions WHO, WHAT, WHEN, WHERE, HOW and WHY should be asked over and over as you read or listen.

(c) **BE FAMILIAR WITH THE BASIC DOCTRINES.** During the Fourth Dharma Preachers' Training Courses (April 1979), a comprehensive and basic list called "The Basic Tenets of Buddhist Doctrine" was worked out. It defines various basic points and concepts in Buddhism, such as the Triple Gem, the Three Characteristics, Karma, Rebirth, the Four Noble Truths, and so on.

Besides being familiar with the Basic Doctrines, you should also know how they are interrelated. Always begin with the easy concepts to deeper ones; from the known and familiar to the unknown and unfamiliar.

(d) **APPLY THE FOUR WAYS OF ANSWERING QUESTIONS** taught by the Buddha. In several places in the Scriptures (Digha Nikaya, Anguttara Nikaya), the Buddha gave a list of four ways to answer questions, namely:

- (1) Questions requiring a direct answer; e.g. "Is the Buddha one of the Triple Gem?" (Yes)
- (2) Questions requiring an explanation; e.g. "Why is there suffering in the world?"
- (3) Questions to be answered by a counter-question; e.g. "Why can't man save himself?" Answer: "Why not?"
- (4) Questions to be rejected (as wrongly put), that is, by remaining silent, or perhaps, rephrasing the question; e.g. "Is there the First Cause?"

It is not so much the task of a Dharma worker to answer questions than to clarify doubts of the questioner and lead him to Dharma. As such when questions are answered (or not answered), you should slowly lead the questioner to the more important aspects of Buddhist teaching and practice.

2. The Questioner

(a) IS HE INTERESTED, or merely curious, or trying to seek loopholes?

(b) REPHRASE THE QUESTION if necessary. When the questioner is a beginner, it is very likely that he would not know how to ask the correct questions.

(c) ANSWER USEFULLY, that is, Dharma-wise. Do not overload the beginner with too much facts. One main point well elaborated and illustrated is much better than an avalanche of jumbled facts.

(d) HELP THE QUESTIONER. Do not argue with him, or "defeat" him. He has certain problems and doubts about Dharma and needs your assistance.

3. Method

(a) SPEAK IN THE QUESTIONER'S LANGUAGE, literally and figuratively. You may have to come down to his level.

(b) USE ILLUSTRATIONS, stories, analogies, etc. to help bring home the point. Use everyday examples.

(c) DON'T ARGUE. This is most uncivil and discouraging. If the questioner is aggressive or arrogant, let him have his way. You should remain calm and smiling.

(d) RADIATE LOVING-KINDNESS. The atmosphere you create is vital to the reaction and receptivity of the questioner. He is less likely to be moved by your knowledge than by your personality, by your radiance. Even if he is fully convinced by your argument, he will be struck and impressed by your emotional radiance.

(C) HOW TO GIVE A TESTIMONY

(a) Good preparation: There are five steps, namely,

- Step 1 — Estimate the speech situation by determining:
- When will a testimony be given?
 - Where will it be given?
 - Who will be the audience?

d. What will be the subject (or theme)?

e. How will the testimony be given?

f. Why is the testimony necessary? (Most important point) (If you can't find a good reason for giving the testimony, cancel it because you can't be sincere or enthusiastic about something that isn't really necessary.)

Step 2 — Select the theme (subject matter).

Step 3 — Make an outline. Arrange selected materials in a logical manner. Review critically. Rearrange. Review again after an interval. Repeat until fully satisfied.

Step 4 — Rehearse using outline. Try to simulate actual testimony conditions. Get an audience if possible. Rehearse anywhere, anytime — rehearse mentally. Use speech outline cards. Rehearse until familiar with outline and timing is perfect.

Step 5 — Inspect place of the testimony before the event. Make sure everything required is present and in working order. Anticipate what may distract the audience. Eliminate or prevent distractions.

(b) Imagination and creativity

Imagination is the element that can readily transform a good testimony into a truly great one. Try to use the most imaginative means possible to present your points.

(c) Use facts, examples and quotations

A good speaker uses at least one fact, quotation or example every two minutes in his testimony.

Examples make your talk live.

Quotations make it inspiring.

Facts make it solid — but wrongly presented facts make the testimony duller. Don't cite number after number. Try to make numbers alive by presenting them in imaginative or visualized way.

(d) **Testimony outline**

Don't be tied to a manuscript which forces you to read every word nor should you appear without any notes.

Use an outline and be guided by its key words.

Horace: "Think not in words, think only facts and thoughts, and crowding in will come the words unsought."

Use looseleaf notebook binders or 3" x 5", or 4" x 6" cards. Use mnemonics.

(e) **A good opening**

A good opening is half the battle won. The opening and ending sentences will either make or break the speech. An opener must be a real interest arpuser and attention getter.

William J. McCullogh:

"At the beginning of any talk, don't lay an egg. Instead drop a BOM!"

BOM means Background, Objective, Motivation. Background relates the opener to what the audience knows (known to unknown); Objective spells out what the testimony intends to accomplish. Motivation — the audience will ask 'why should I listen? Convince your audience that it will profit from your message.

(f) **Mention names**

Mention names whenever appropriate, and make sure of the pronunciation. This brings a bonus — individual love for it and audience, too. Caution: Either compliment everyone, or don't mention any names at all. It hurts when yours is not mentioned.

(g) **Simplicity and clarity**

Individuals react differently with the same word stimulus. Be conscious of misinterpreting or misunderstanding and confusion. If possible avoid using difficult or Pali terms. Use short sentences and simple words. Keep it simple, clear, and concise. Learn to KISS — Keep It Simple and Short!

(h) **Reference to locale of the speech**

Say something about the place; people like their place being praised. But, if you can't say anything good about the locale, don't say anything about it — never use a disparaging remark!

(i) **Know your audience**

Be familiar with the background of the audience to personalize. Get them "to stay in your own backyard even though the grass looks greener on the other side of the hill."

(j) **Be objective**

Speak in terms of the listener's interest. Have empathy. Think in terms of their needs, not yours. With empathy, we put ourselves in others' shoes and understand how he/she feels. Use a lot of "WE" and "YOU" approach.

(k) **Get the audience to participate**

Get them to act, to think and to help you solve any problem.

(l) **Be accurate**

Don't guess. If you make a mistake admit it and correct it. If you don't know the answer, admit it and don't bluff.

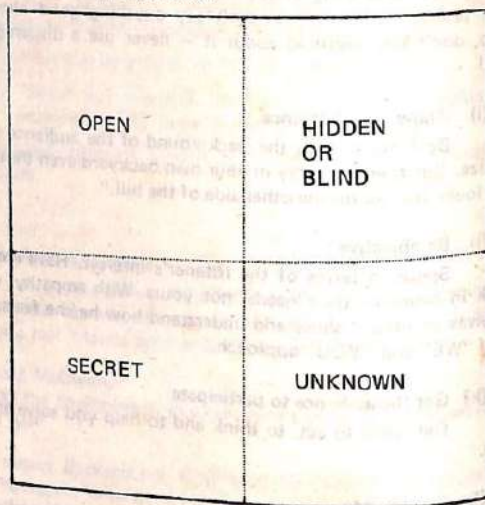
(m) **Good timing**

This indicate good preparation. Don't rob the audience's time by going over the limit. If no limit is given, talk long enough to cover the important points but short enough to keep it interesting. Stand up, speak up, shut up, and sit down. Have a watch with you.

(D) HOW TO COMMUNICATE

You stand an excellent chance of maintaining a sound communication relationship if three qualities are present: openness in communication, sensitivity in placement of reasonable demands, and restraint relative to the need to control.

OPENNESS is defined as a willingness to self-disclose and a willingness to receive feedback.



THE JOHARI WINDOW.

THE JOHARI WINDOW (named after its two originators, Joe Luft and Harry Ingham) is a tool that you can use to examine the relationship between disclosure and feedback. The window is divided into four sections or panes as shown in the figure on the right.

THE RIGHT QUADRANT is called the "open" pane of the window. The open pane is used to represent everything about a person that he or she knows and freely shares with others. It also shows others' observations of him and his behaviour that he is aware of. For example, most people are willing to discuss biographical data, the kind of car they drive, where they go to school, their favourite restaurant, etc. Moreover, most people are aware of certain of their mannerisms that others observe. A person may be well aware that he gets red when he is embarrassed or that he walks with a slouch when he is tired.

THE SECOND QUADRANT is the "secret" pane of the window. The secret pane is used to represent all those things a person knows about himself or herself that he or she does not normally share with others. For example, many people are less likely to share items of information that they regard as personal. This information may run the gamut from items like where Subha keeps his clean socks or why he does not care for squash to deep secrets that seem threatening to him.

THE THIRD QUADRANT of the window is called the hidden or blind area. The hidden pane is used to represent information or blind area. The hidden pane is used to represent information others know about a person that he or she is unaware of. If Suvarna snores when he sleeps, if he always wrinkles up his nose when he does not like something, or if he gets a gleam in his eye when he sees a girl he would like to get to know, these may well be non-verbal behaviours that he is blind to.

Panna might announce to Suvarna that he snores or he might "feed back" information to Suvarna in a more subtle manner. If Suvarna does not choose to "hear" what Panna tells him, the blind spot continues. On the other hand, if Suvarna is receptive to such feedback, the blind or hidden pane gets smaller and the open pane enlarges.

THE FOURTH AND LAST QUADRANT of the window is called the "unknown". It represents information about a given person that is not known to anyone — not even the person himself. For This manifestation might be called the "Ah ha!" experience. For instance, let us suppose that you had never thought of yourself as a leader (therefore, your leadership capability is unknown to you) and let us say that your friend had never thought of you as a leader either.

Now let us suppose that some emergency arises and you are forced to assume a leadership role. If your friend has an "Ah ha!" experience and realizes how well you led the group, the information about your leadership hidden part of the window, where it is not known to him but not to you. If your friend then shares this new found perception of you with you by means of feedback, where it is known to both you and your friend. Or that you might realize that you are a good leader. In such event, the information about

your leadership ability moves into the secret part of the window, where it is known to you but not to your friend. Should you disclose it to your friend, it then moves into the open part of your window.

Thus as you can see, with each bit of self-disclosure or feedback, the sizes and shapes of the various panes of the window change. For each relationship you have with another person you can construct a window that represents the nature of that relationship in terms of the behaviors we have been discussing.

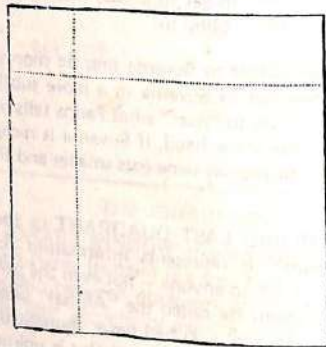


Fig. 2

FIG. 2 shows a relationship in which the open area is very small. The person is not sharing much information about himself and is blind to what the other person knows or thinks about him. This window is typical of a relationship during the first stages of getting to know a person; it is also typical of a person who keeps to himself and does not want, desire, or need to interact on more than a superficial level with others.

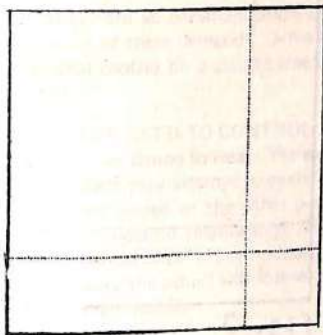


Fig. 5

FIG. 5 shows a relationship in which a person both seeks out and is very receptive to feedback and is willing to share information and feelings he has. This is the kind of window we would expect to see depicting a close relationship of friends and/or intimates.

Even though Figure 5 is the best model of communication for friends and intimates, the windows of Figures 2, 3, and 4 depict most of our communication relationships. Although no one need share every idea and feeling with others and no one need be receptive to every person's reaction to him, having a relatively open space is conducive to good interpersonal communication.

SENSITIVE PLACING OF REALISTIC DEMANDS. It is unlikely that two people can be close to each other for very long without one or both seeing in the other behaviours that he or she would like to see changed. In a good interpersonal relationship, participants may place demands upon each other, but the demands must be realistic and the demands must be sensitively communicated.

How such demands are placed is every bit as important as the nature of the demands themselves. Descriptiveness (rather than judgement), provisionalism (rather than dogmatism), and equality

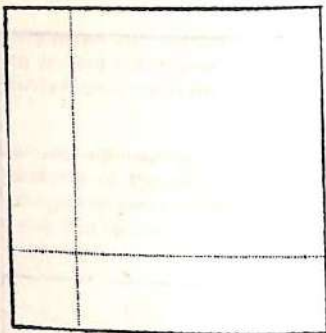


Fig. 3

FIG. 3 shows a relationship in which a person is willing to share his thoughts and feelings, but gets or is receptive to very little feedback from the other person. Such a person may perceive himself to be very open in his communication. Yet his communication is limited by his unwillingness or lack of interest in learning about what others observe.

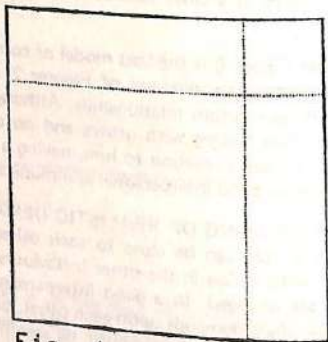


Fig. 4

FIG. 4 shows a relationship in which a person seeks out and is very receptive to feedback but is quite reluctant to share much of himself. He wants to hear what others have observed, but he is not willing or is afraid to disclose his observations or feelings.

(rather than superiority) are all communication skills that should be used in the phrasing of these demands. Defensiveness is easily aroused when discussion centres on a subject one or both persons feel very deeply about.

RESTRAINT OF THE NEED TO CONTROL. In each person, the control need varies from strong to weak. Yet even persons with relatively low control needs may attempt to exercise control when they perceive that the behaviour of the other person is changing the nature of the communication relationship. All too often, unfortunately, when two people enter into a relationship they firmly believe that both (especially the other) will forever be as they were at the beginning of that relationship.

We must recognize, however, that change is a part of growth. Just because two persons are joined in a relationship does not preclude the need or desirability of change. What are the alternatives to trying to control the other person? If the relationship is to continue, either the threatened person must change with the other or must adapt to the particular change.

(n) **Applause**

An applause can be misleading!

Unvoiced — facial expression and bodily movements; look for signs: quiet or restless eyes, wandering eyes, restless hands.

Shown — clapping; beware, some are sincere, some are insults and some are made to disturb on purpose.

(o) **Good closing**

A good closing statement will leave the audience with the important final thought. Must be well written in full and be well-rehearsed. Use question, quotation or blessings.

Good speech techniques

1. **Good appearance**

"A fair exterior is a silent recommendation." (Syrus, 42 BC)

Appearance is the sum total of what the audience sees of the speaker — personal makeup, dressing, grooming, standing, moving. Be careful of clothing — have harmony, and avoid dashing combination which distracts.

2. Proper voice volume

Make sure everyone can hear you. Test "Can you hear me in the back?" Vary your volume of voice. Don't be monotonous. If you are enthusiastic, your voice level will change automatically.

3. Good inflection and tone

Inflection and tone give voice personality. They impart meaning, shade meaning and change meaning. Natural talking shows a lot of inflection and tone.

4. Use gestures

Be natural with gestures. Avoid obscene signs. Body language is very important. Don't be excessive; this causes distraction. Begin the speech rate slowly and increase as it goes on.

5. Use pauses

Use pauses to substitute "ers" and "ahs". Be sure to pause at the right moment. Pause before and after important points. Insert pause marks in your speech outline.

Example: Above all else . . . remember the MUSTS . . . then you've gained a great deal from this lecture.

Caution: Don't use a pause after a statement that might be misinterpreted.

6. Good and proper posture

The best posture is a simple one. Don't lean or rest too much on the lectern or rostrum. Stand comfortably erect with your weight evenly distributed on both feet. Whenever possible move around on the platform to reduce speaker and audience fatigue.

7. We, you and I

Rule of the game: Use more "WE"; less "you"; few "I".

8. Use effective eye contact with the audience

Look into the eyes of the audience. You can study the effect of your testimony. Eye-contact and truth go hand-in-hand. Effective

eye contact reflects sincerity. This convinces the audience that you are sincere, honest and have nothing to hide or fear.

9. Emphasis

Unless you indicate to the audience what is important in your testimony, your listeners won't know. Unless you take steps to make them remember the important they will forget. Ways of emphasis: repetition, volume of voice, pause, rate, inflection and tone, gestures, visual aids, demonstration, practical exercises, role playing. Before the testimony, decide what and how to emphasize.

10. Humour

Use only appropriate jokes. Joke not for the sake of laughter. Tell a joke only because they relate to the subject and help get the message across.

11 CONTACT UNITS

What is a Contact Unit?

In outreach mission work, when conventional methods are not applicable, mission groups known as "Contact Units" (CU) and "Mission Units" are set up. Contact units are also known as "action groups" or "caring units" and are basically small number of Buddhists, usually four or five, who agree to meet regularly over a period of time for the purpose of Scripture study, Dharma discussion, sharing and outreach.

A CU is not an independent body, but set up with a specific purpose in relation to a larger organization and Buddhist fellowship. This affiliation is vital for the survival and continuance of the activities of the CU. Otherwise it will mushroom forth through the initiative of one dedicated worker and die out just as it has appeared when he goes away.

WHO MAKES UP A CU?

Any Buddhist from the same school or institution may gather together to form a CU. Even non-Buddhists may also join in a CU; but he must be prepared to understand what it means to be committed to a CU. Undoubtedly, having a non-Buddhist in the CU creates special problems, but a number have become Buddhists because of the loving-kindness and understanding shown in the group as well as the earnest study and honest sharing available on a regular basis.

There are reasons for and against whether a CU should have members of both the sexes. Much, of course, depends on individual preferences; but, on the whole, a mixed group has the advantages of social, emotional and intellectual gain. It has to be admitted, however, that sharing may be more inhibited because of the presence of the opposite sex.

It is also sometimes difficult to separate the young from the old in a CU. Wherever possible, it is better to separate them as the older members will be able to progress faster. Where such a separation is difficult or impossible, there should be a spirit of give and take. The older members should help and encourage the younger Buddhists to grow in Dhamma.

THE CU LEADER

Every CU must have a leader who is a mature Buddhist who is willing to serve and is readily acceptable to the members. Whether the CU leader should be a male or a female largely depends upon the composition of the CU. It is however not a crucial point; spiritual maturity is the vital factor.

The person who initiates the CU is usually its leader. In other circumstances, he may be appointed by the executive committee of the Buddhist group or the parent organization. Otherwise he may be chosen by the mutual agreement of the CU members.

A CU leader has wider duties than a Dharma study group leader. Leading a discussion group is only one of his duties. The important duties of a CU leader are as follows, namely:

- (1) He shall initiate and guide programme planning and carry out evaluation.
- (2) He shall serve as a liaison between the CU members and the executive committee of the group or parent group.
- (3) He shall whenever necessary encourage, counsel and inspire individual members.
- (4) He shall train up an assistant in anticipation of the growth of the CU.

- (5) He shall be on the look out for talents on behalf of the parent body and get them involved and trained for Buddhist work.

THE DUTIES OF CU MEMBERS

Not everyone in a CU can become its leader. Furthermore, not many would like to burden himself with the duties of the leader. Nevertheless, every member of the CU has his list of duties, which are, namely:

- (1) He shall make every effort to be regular and punctual.
- (2) He shall come to CU meetings well-prepared, ready to share and willing to learn from others.
- (3) He shall keep the strictest confidence regarding what is shared by others and does not divulge information indiscreetly outside the CU.
- (4) He shall recognize that the success of the CU does not rest on the leader alone and that every member has to shoulder some of the group responsibilities (such as leading the Dharma study group).
- (5) He shall constantly radiate thoughts of loving-kindness and compassion to the leader and every member of the CU.

THE CU PROGRAMME

The leader is the one who initiates the planning of the CU programme. This is, however, only a tentative programme for the group to study and adopt after some discussion and necessary changes. In this way, the CU will feel that it is **their** programme and not merely the leader's.

It must always be remembered that the main activities of a CU are Dharma study and discussion, sharing, cultivation and outreach. As far as possible, the programme should have a balance of these activities. The CU must be extremely careful not to have too much of other extra-priority activities, such as entertainment. This would only defeat the purpose of the CU.

When planning the CU programme, the needs of the group members should be taken into consideration. It is quite difficult to assess every need of individual members as they themselves often do not know their own needs themselves. It is therefore an advantage if the leader spends some time with his group members before working out a programme. If there is a non-Buddhist or some young or new Buddhists in the group, for example, it will be better to stress on simple Buddhist apologetics. If the CU has older Buddhists, perhaps outreach would be more appropriate. An awareness of the group needs provides an invaluable guide to the choice of Dharma study materials.

(1) Time

When planning the CU programme, the amount of time the group has as a whole should be considered. This will help the CU leader in his choice of Dharma study materials. The following factors should be taken into consideration:

- (a) Length of time the CU intend to be together — a semester, a term, an academic year. Most CUs meet regularly over an academic year.
- (b) The number of weeks the CU would have together, and the frequency of meetings — weekly, fortnightly, or otherwise. It should also be decided whether the CU intend to meet during academic holidays and examination periods to avoid future misunderstanding and disappointments.
- (c) The amount of time the CU has each meeting. Usually an hour to one and a half hours would suffice.

(2) Method

A selection of Dharma study materials are available from the Dharmaferer Buddhist Vihara (DBV). The texts of the Integrated Syllabus provides a wide choice of materials for all levels of members. For the higher levels (e.g. Form 6), Nyanatiloka's "The Word of the Buddha" (Kandy, Buddhist Publication Society, 1971) is recommended.

Avoid two wide a selection of materials as this tend to confuse the members. If the choice of materials has to be selective, it should also be integrated, that is, continuous in a logical sequence. For example, the first topic might deal with the Three Characteristics; the second, Non-Self; the third, the four Noble Truths; the fourth, Karma; the fifth, rebirth; and so on. One topic leads on to the next in a natural sequence.

If a book or a special text has been chosen, the following steps should be followed by the leader:

- * Read through the Preface or Introduction which usually explains how the text should be used.
- * Browse through the whole text to find out how long it would take to complete and to select materials if and as necessary.
- * Make the selection of texts flexible and feel free to omit a couple of lessons if necessary; but make it a point to complete the series before going on to another.
- * Where questions are concerned, alter, omit or add new ones if needed.

The books or texts chosen should be on Dharma or Dharma-based. There are books on doctrine, apologetics, mission work, and contemporary issues available from or through the Dharmafarers. If the CU decides to study a book, the following steps should be observed:

- * Every member should have his own copy.
- * Every member should read through the book at least once for an overview.
- * The discussion leader should make a summary of the relevant chapters and prepare questions for discussion.

Where books and texts are difficult to obtain, CU leaders should take pains to contact Buddhist societies and those dealing with Buddhist literature. The Dharmafarers specially deal with Buddhist mission work and can provide a wide range of advice and assistance in this. Where books are expensive, the relevant passages

may be photostated or cyclostyled for general distribution; or the book may be shared. Otherwise, where possible, they could be borrowed.

Occasionally the group may want to an in-depth study of a particular topic or issue, for example, Buddhism and science, or ESP. The CU may assign one or two members to do research into the matter and then study and deliberate on their report. The danger here is that it may become too academic without considering the Dharma basis. As a safeguard a mature Buddhist, such as a local Missioner, may be invited to join such occasions.

For CU purposes, it is advisable to stick to the fundamental doctrines of Buddhism as those enshrined in "The Ten Universal Principles of Buddhism" (see Appendix). The express aim of the CU should be to build a solid foundation of a Buddhist life and the more difficult doctrines of the Theravada and the Mahayana should be left to a much later and more suitable occasion under the guidance of a proficient Buddhist.

Most discussion sessions last about an hour. It would therefore be impossible to squeeze in all the desired activities when the CU meets for only once a week. The solution here is to spread the activities. For the first three weeks, for example, the group may decide to have Dharma study; then, a sharing session in the fourth; and a cultivation in the fifth. Alternatively, the main item for a CU meeting could be Dharma discussion which could be preceded by a sharing session along with hymn singing; or the session could begin with a short meditation session, and end with hymn singing or vice versa. The choice and arrangement is left to the leader and his CU as the situation calls for.

(3) Sharing

The sharing of problems and blessings is the door to a strong and lasting fellowship. Honest sharing can be done only in a spirit of loving-kindness and trust. During a sharing session, it is important for the listener to do just that — listen intently. He should listen not only to the sharer's words, but also to his gestures and facial expression to get a complete message which the sharer is trying to get through.

The CU members must realize the importance of recognizing the confidentiality of what has been shared. Sharing should not degrade into a gossip or bull session. This is done through sharing based on Dharma — that is, relating one's problems, blessings and testimonies to the Scripture.

(4) Aspiration and acceptance

Aspiration (*panidhana*) and acceptance (*anumodana*) are integral parts of sharing. They are, in fact, the climax of the spirituality of Buddhist sharing. The most effective way of sharing is to sit in a close circle — this evokes confidence and fellowship. In a normal session, each member takes his turn to speak and the leader speaks last.

An aspiration is made when a member shares a difficult problem — or any problem for that matter. The CU members put their palms together raised to the chest or put them together in meditative posture on the laps (all members should keep to the same gesture each time). The CU leader or any one he appoints may say the aspiration reflectively and sincerely.

An aspiration is **not** a prayer in the theistic sense — it is a strong **resolution** as in the Bodhisattva Vows:

“Sentient beings are innumerable:

I vow to help them all.

Our evil passions are inexhaustible:

I vow to extinguish them all.

The holy doctrines cannot be measured:

I vow to study them all.

The path of the Buddha is hard to reach.

I vow to attain it.”

Whatever problems have been shared should climax in an aspiration of this nature to give spiritual strength to everyone, especially the sharer.

An acceptance is a sort of happy reaction or rejoicing (*sadhukara*) over a blessing or testimony shared by a member. It should

be used as an asseveration or an “act of truth” (*sacca-kiriya*). The leader may say the acceptance in the following manner: “Let the testimony of Bro. be an inspiration and strength unto each and every one of us to better ourselves spiritually along the Dharma Path. May the Buddha's Dispensation stay on for a long time to come through his testimony and our witness. May all beings be well and happy through this aspiration of ours.” Or, more simply, “Through these words of truth, may you all enjoy joyous victory.”

Sharing with aspiration is especially effective and inspiring when a CU member has a deep personal problem and needs help. The other members of the CU should listen attentively and sympathetically to the sharer. After he has finished speaking, each member of the CU takes his turn to give spiritual words of comfort and assurance to him. Remarks made should be sincere and thoughtful; sometimes, even simple remarks like, “Don't worry we're always behind you” goes a long way. Very often, people with personal problems feel lonely and need someone to talk it out to.

Those who are new to the practice of sharing should get advice and guidance from experienced participants or spend a quiet while to prepare their words, whether they are a problem, an aspiration or an acceptance. The words, however, should be brief and effective enough and committed to memory. It would not sound or look sincere enough if one were to share from a piece of paper! The most fruitful sharing is when members are genuinely sympathetic and spontaneous in their loving-kindness.

(5) Cultivation

The central Buddhist practice and way of life is called meditation (*bhavana*), or more fully mental cultivation. Buddhist cultivation means spiritual growth through knowing, shaping and freeing the mind, the creator of all things. There are many kinds of cultivation methods, the deeper ones of which should be done under proper guidance of a master.

Initially, a new Buddhist should know and practise simple awareness and circumstances (*sati-sampajanna*). He should develop a child-like interest in his natural surrounding and in his keen observation he will soon realize the three universal Characteristics (*lakkhana*) of impermanence, unsatisfactoriness (*dukkha*) and non-self. He should learn to be aware of his whole body — seeing, walking, sitting, eating, relieving; and acknowledging the thoughts and sensations which arise in him — plainly acknowledge but not getting involved in or affected by them. This is sometimes called the practice of “bare attention”. It is the most fundamental of cultivation practice.

(6) Outreach

True Buddhist maturity includes the ability, willingness and eagerness to reach out to others to share the joy of living in Dharma. In fact, the CU will presently disintegrate and Buddhist work end there and then if not for outreach. There are out there numerous unreached people who are only waiting to open their hearts and minds to Dharma when the right approach is used on them. Read the stimulating write-up on “Methods of Approach” below. Here a few suggestions which you may find applicable:

(a) Dharma debuts

As the name suggests, it is an occasion when a person is first introduced to Dharma. The idea is to create an atmosphere for honest, intelligent and useful discussion on relevant topics. This may be started off by a thoughtful remark about school-life, a film or any current news. The aim is to find openers leading to discussion of Dharma. Dharma debuts may be in the form of any social event — lunch, tea, dinner or supper; but it should be done in a casual and relaxed yet stimulating and thoughtful atmosphere.

Notes:

(1) **ORIENTATION** — getting to know one another and agreeing on some basic rules like place and time of meeting, need for punctuality and duties of members.

(2) **BN** (Narada’s “Buddhism in a nutshell”) is the main text used here; only certain passages have been selected for study.

(b) Dharma evenings

This is an open invitation to a non-Buddhist to have a dialogue over a drink of coffee or tea in the evening. It may begin with a short stimulating talk to open the dialogue. If possible there should be on display some books on the fundamentals of Buddhism and apologetics.

(c) Scripture study

The chapter on “Methods of Scripture Study” deals comprehensively with the subject. The CU and study group leaders should look up the relevant sections of this most useful handbook. Some suggestions regarding Dharma study in groups have also been made earlier. Once again it is important to remember at this early stage to deal only with the basic tenets of Buddhism and the shorter simple discourses (or paraphrases of longer discourses).

(d) A sample CU programme

Suppose the CU has six members, two of which are non-Buddhists. They agree to meet for an hour and a half weekly for a total of twenty-five weeks.

- (3) TALKS should be followed by questions and/or discussion.
- (4) A copy of the programme should be given to each member for his reference and reminder.
- (5) The programme should act only as a tentative arrangement so that changes could be made in face of unforeseen circumstances.

(7) Special CU projects

Besides Dharma study, talks and sharing, fellowship may also be achieved through working together. Such activities, in fact, help to build a sense of belonging and identity. Some of the projects along this line could be as follows:

- o Provide a task-force to help the executive committee of the parent organization where manpower is needed.
- o Master talented people together and channel their abilities into musical teams or drama groups for Dharma purposes

and a bit of cultural activity as an alternative to secular entertainment.

- o Making fund-raising efforts to help individuals, organizations and missions that need the funds.
- o Form a visitation team to help the executive committee contact incoming students.

Remember that these projects are to be carried out only when necessary, not for their own sakes. Such a project should be in line with the general aims and objects of the larger Buddhist fellowship. They are not compulsory for CUs but members tend to benefit much through such common efforts.

(B) Missioners ("Order Members")

Missioners are the committee members or "Order Members" of the local Dharmafarer Buddhist Vihara (Buddhist centre). They act as resource personnel for CUs. Besides consulting them about programme planning, they can also be involved in the programme itself. They can be asked to lead a series of Dharma studies which the CU finds difficult. They may also be approached to answer specific questions or solve particular problems facing the CU. Occasionally Missioners may feel inadequate to deal with. When in-coming Missioners, it is only fair to give him ample notice. Usually two weeks would suffice for him to make his preparations.

Where there are no local Missioners, CU leaders should directly contact the Dharmafarers at their headquarters. (See back cover) Specific date and problems should be mentioned so as to facilitate the proper solutions and suggestions.

EVALUATION

Evaluation is not an occasion for criticizing and finding faults in one another. It is a time for serious stock-taking of the successes, shortcomings and failures of the CU with the view of future and further improvement. There should be at least two occasions for evaluation for a CU meeting over an academic year. The first evaluation is normally done in the middle of a CU's life-span. It gives the opportunity to learn from the experience over the past period

1	ORIENTATION	2	DHAMMA TALK by Ven. _____	3	BN 1	4	SHARING and Hymns	5	BN 2
6	Dharma Discussion	7	BN 3	8	SHARING and Hymns	9	BN 4	10	TALK on the Three Characteristics
11	BN 5	12	PICNIC with non-Buddhist friends	13	EVALUATION	14	TALK on Non-self	15	BN 6
16	SHARING and Hymns	17	BN 7	18	MEDITATION Session with Ven. _____	19	BN 8	20	TALK on Karma
21	BN 9	22	SHARING and Hymns	23	TALK on Rebirth	24	Session with MISSIONERS on problems encountered	25	Final CU EVALUATION

for a better direction ahead. The final evaluation is done at the end of the CU's life-span. It gives the CU a sense of satisfaction and future CUs a guideline to work with. During an evaluation, the following questions may be asked:

(1) Meetings

- Did the CU keep to the planned programme? Are alterations necessary?
- Do members find the meeting too long or too short? Should the CU meet more frequently?
- Are the Dharma studies, talks and discussions: interesting? helpful?

(2) Fellowship and Identity

- Does everyone feel that he belongs to the CU? Is there esprit de corps?
- Are the members sharing and interacting freely and honestly about themselves, their problems, hopes and aspirations?
- Are the aspirations and acceptances effective?

(3) External Relationship

- How effective is outreach work by individual members of the CU? Is the CU programme taking too much of the individual member's time so that outreach is affected?
- How does the CU as a whole interact with the parent organization? Is the CU contributing to the aims and objects of the parent organization?

(4) Individual members

- What suggestions does each member of the CU have for its betterment?
- What have the individual members benefited and learned from participation in a CU?

Growth

The final test for the success of a CU is its follow-up in the subsequent year and the years after that. This continuity depends on healthy growth of the CU. The growth of CUs came in two forms: individual growth and group growth.

(1) Individual growth

A promising CU is one that grows in its membership. New members add fresh thoughts and insight that will make CU life more stimulating and challenging. Boredom easily arises when members of a CU can almost predict the thoughts and view-points of one another.

New members should only be added when the CU is ready to accept them. The best time to do this is when the CU has just been formed, or when it is about to start a new Dharma study series. New members should not be added when there is conflict in the CU. It is the duty of senior member of the CU to help a new member adjust to the CU.

(2) Group growth

When a CU has about 6 to 8 members it is advisable for it to split provided both will have a responsible leader each. The two smaller CUs may take in new members if the occasion and need arise. The main rules regarding CU splitting are the size of the CU, the availability of leaders and the psychological and emotional readiness of the members. Growth of CUs is accelerated when outreach is kept in mind. Besides adding non-Buddhists to the fold, there are lonely Buddhists who would appreciate the spiritual fellowship provided by the CU.

The Dharmafare's Dharma Study Syllabus

THE LIFE OF THE BUDDHA

(1) BIRTH AND CHILDHOOD

- 1.1 Pre-Buddhist India — general situation; India at the Buddha's time — geography, religion, etc.
- 1.2 The Shakyas: Shuddhodana and Maha Maya
- 1.3 Maha Maya's dream: prediction
- 1.4 Predictions — Asita; Naming ceremony

(2) YOUTH AND MARRIAGE

- 2.1 Siddhartha's spirituality — Compassion (the wild goose incident); the first meditation (Ploughing Festival)
- 2.2 Education — academic and martial
- 2.3 Yashodhara
- 2.4 Luxurious life: the three palaces

(3) THE GREAT RENUNCIATION

- 3.1 The Four Sights — the "three great evils" and their solution
- 3.2 Rahula
- 3.3 Leaving the Palace — mental conflicts

(4) THE SEARCH I

- 4.1 The Journey

- 4.2 Self-initiation
- 4.3 Bimbisara
- 4.4 First teachers: Arada Kalama and Udraka Ramaputra

(5) THE SEARCH II

- 5.1 Uruvilva: self-mortification
- 5.2 The Five Monks
- 5.3 The middle way: the analogy of the three-stringed lute
- 5.4 Sujata — offering of milk-rice

(6) ENLIGHTENMENT

- 6.1 Prelude — Svastika, Mara
- 6.2 The Supreme Enlightenment
- 6.3 The first Buddhists — the Twofold Refuge: Trapusha and Bhallika
- 6.4 Decision to teach — Brahma's entreaty: analogy of the lotus pond; Upaka

(7) THE MINISTRY I

- 7.1 The Deer Park
- 7.2 The first Discourse: the Middle Way, the Four Noble Truths
- 7.3 The first monks — The Sangha

(8) FIRST DISCIPLES

- 8.1 Yasha and his family — his fifty-four friends: sending of the first missionaries
- 8.2 The thirty young men
- 8.3 The Kashyapa brothers
- 8.4 Conversion of king Bimbisara — Bamboo Grove

(9) THE MINISTRY II

- 9.1 The first twenty years
- 9.2 The last twenty-five years
- 9.3 Order of Nuns

(10) CHIEF DISCIPLES

- 10.1 Noggallana and Shariputra
- 10.2 Ananda
- 10.3 Maha Kashyapa

(11) THE LAST DAYS

- 11.1 The last journey
- 11.2 The last meal
- 11.3 The Buddha's Final Nirvana
- 11.4 The last rites – distribution of relics.

References

- (1) Piyasilo, LIFE OF THE BUDDHA (Integrated Syllabus, BU 112, BU 210), 1977
- (2) Kalupahana, D.J. & I., THE WAY OF SIDDHARTHA, Shambhala, 1982.
- (3) Piyasilo, LIFE OF THE BUDDHA (BTTC 2 Taped Lecture; Cambridge, Syllabus), Singapore, 1982.

STAGE 1

(Range: First year or Beginners in College/Universities; Secondary School Buddhist Societies as applicable)

TOPIC 1 – THE FIVE PRECEPTS

(a) Not commandments; breaking a Precept is not a "sin".

(b) KILLING has 3 standards:
Object (a man, an animal)
Purpose (intentional, impulsive)
Effort (direct, indirect)

5 conditions:

psycho-physical being
knowledge it is such
intention to kill (evil mind)
act of killing
resultant death

Special cases:

Torture not breaking of 1st precept but unwholesome (akusala); suicide, too.

Discuss:

Vegetarianism, Euthanasia.

(c) STEALING has 3 types:
Direct, Indirect, Analogous.

5 conditions:

- another's property
- knowledge it is such
- intention to remove it (evil mind)
- act of removing
- stolen (moved from its place)

- (d) **SEXUAL MISCONDUCT** has 4 conditions:
- forbidden object
 - intention to have intercourse
 - act of intercourse
 - enjoyment of contact of organs

Women not to be trespassed:

- Next of kin, girl under age of consent, or parent's/guardian's care, nuns.

Discuss: Premarital sex, Homosexuality, Prostitution, etc.

- (c) **FALSEHOOD** has 4 conditions:
- untrue statements
 - intention to lie (evil mind)
 - effort (verbal, making a sign)
 - the person understands and believe.

Not considered falsehood:

- Euphemism, story-telling, slip of the tongue, misunderstanding.

Discuss: "White lies", selling things at high prices

- (f) **"INTOXICANTS"** has 4 conditions:
- hard drugs, or strong drinks
 - desire to have it
 - act of enjoying it
 - intoxication (heedlessness)

Evils of taking intoxicants:

- waste of money, quarrels, ill health, source of disgrace,
- imprudent actions, and poor reasoning.

- (g) Benefits of observance of the Precepts.
- (h) The positive aspects (panca-dharma):
loving-kindness, generosity, renunciation, truth, mindfulness

References

- (1) Dahlke, P., et. al., THE FIVE PRECEPTS, Wheel No. 55 (BPS)
- (2) Vajirananavarorasa, THE FIVE PRECEPTS AND FIVE ENNOBLERS, Mahamakut, Bangkok.
- (3) Piyasilo, THE FIVE PRECEPTS AND VIRTUES (BP 2) (BTTC 2 Taped Lectures; Cambridge Syllabus), Singapore, 1982 (DBV)
- (4) _____, DPTC II Resource Papers, Melaka, 1978. (DBV)

TOPIC 2 – THE THREE UNIVERSAL CHARACTERISTICS

I. CHANGE/TRANSIENCY (anitya/anicca)

- (1) Basic feature of all conditioned phenomena.
 - discuss the meaning of "conditioned" (samskrita)
- (2) Philosophically it implies "rising and falling".
 - or more completely, "rising, stabilising, falling".
 - discuss "sine curve" nature of all existence.
- (3) Implication of anitya: no eternal entity.
- (4) Change leads to unsatisfactoriness (suffering).

II. UNSATISFACTORINESS (dukkha/dukkha)

- (1) Etymology: **du** (difficult) + **khan** (to bear) **dukkha** or **dukkha** = "that which is difficult to bear".
- (2) Mental/physical; but no denial of happiness.
- (3) Types of happiness: material or spiritual.

(4) Types of suffering: ordinary, caused by change, the Anggregates (the psycho-physical being).

(5) Discuss examples of (*dukkha dukkha*).

(6) Discuss: Is Buddhism pessimistic? (Mention the Four Noble Truths).

III. SOULLESSNESS (*anatma/anatta*)

(1) All "*dharmas*" (Pali, *dharmas*) are void of eternal entity (or substance).

— discuss the term "*dharmas*" (see Buddhist Dict.)

(2) Concept of "soul" (and "God") invented through man's insecurity and need for SELF-PRESERVATION and SELF-PROTECTION.

(3) The Five Aggregates are "non-self" (*anatma*) or "soul-less": "suffering only, but no sufferer".

(4) Doctrine of Voidness (*Shunyata*) in Mahayana.

(5) Brief note on the ANATTA-LAKKHANA SUTTA.

(6) Discuss: Do we have a Soul?

References

(1) Piyasilo, INTEGRATED SYLLABUS (DH 311:1-4), 1977. (DBV)

(2) Wijesekera, O.H. de A., THE THREE SIGNATA, Wheel No. 20 (BPS)

(3) Piyasilo, THE NATURE OF EXISTENCE (BD 1) (BTTC 2 Taped Lecture; Cambridge Syllabus) — on Impermanence and Suffering only, 1977. (DBV)

(4) ———, ANATTA: THE BUDDHIST DOCTRINE OF NON-SELF (KTAR BS Taped Lecture), 1981. (DBV)

(5) Vangisa, THE FOUR NOBLE TRUTHS (Mitrata 29), October 1980. (DBV)

(6) Piyasilo, THE FOUR NOBLE TRUTHS SEMINAR (SPBS), Singapore, 1983. (DBV)

TOPIC 3 — THE NOBLE EIGHTFOLD PATH

(a) RIGHT UNDERSTANDING — Three Characteristics, Karma, Dependent Origination.

— 2 aspects: Understanding of the Path and Transformation.

(b) RIGHT THOUGHT — free from the 3 Evils, *maitri-karuna/metta-karuna*

— 2 aspects: Conscious and Unconscious thought/reason and emotion.

(c) RIGHT SPEECH — No falsehood, backbiting, abusive speech, frivolous talk.

— Combination of Right Understanding (intellectual) and Right Thought (emotional life), i.e., expression of Wisdom and Compassion.

(d) RIGHT ACTION — No stealing, killing, adultery.

— Concept of Natural Ethics/Psychological Ethics.

(e) RIGHT LIVELIHOOD — Occupations which does not involve physical harm, wrong speech and unskillful mind; Concept of a Spiritual Community (based on Right Livelihood)

(f) RIGHT EFFORT — Preventing, Eradicating, Developing and Maintaining.

(g) RIGHT MINDFULNESS — Of Body, Feeling, Consciousness and Mental Objects (sensual lust, ill-will, worry, etc.)

(h) RIGHT CONCENTRATION — 4 kinds of Absorptions; 25 Meditation Subjects (among others); 10 kasinas, 10 asubhas, 32 parts of the body, Rise and fall, Maitri-Karuna-Mudita.

(i) SILA-SAMADHI-PRAJNA (Morality/concentration/wisdom) — Use pagoda (*caitya*, *stupa*) or Dharma Wheel (*dharmacakra*) as audio-visual aids.

(j) Discuss: OPPOSITE factors of the Eightfold Path (except Factor No. 7).

References

- (1) Sangharakshita, THE BUDDHA'S NOBLE EIGHTFOLD PATH, Dharmachakra Tapes Series C, 1968. (Also available in transcription) (DBV)
- (2) Piyadassi, THE BUDDHA'S ANCIENT PATH, BPS, 1974.
- (3) Piyasilo, THE NOBLE EIGHTFOLD PATH (BD 2) (BTTC 2 Taped Lectures; Cambridge Syllabus), Singapore, 1982 (DBV)

TOPIC 4 – BUDDHIST SYMBOLS

- (a) Anjali, the Fivefold Prostration (kneeling).
- (b) Buddha, Dharma, Sangha.
- (c) Role of Temple: spiritual refuge, cultural centre, community (fellowship).
- (d) Offerings: candles, joss, flowers, water, food.
- (e) Wheel, Swastika, Flag (blue, yellow, red, white, orange).
- (f) Buddha images (postures: sitting, standing, reclining; gestures: protection, bestowing, meditating, preaching, inquiring, calling Earth to Witness, etc.)
- (g) Meditation postures: sitting, standing, walking, reclining.
- (h) Mahayana symbols: wooden fish, bell, gong, etc.
- (i) Discuss: Significance of these symbols.

References

- (1) Piyasilo, BUDDHIST SYMBOLS, PPBUSM.
- (2) _____, RELIGIOUS PRACTICES AND SYMBOLS (Integrated Syllabus, VN 211:8-12, VN 220), 1977. (DBV)
- (3) _____, BUDDHIST ART AND SYMBOLS (BP 4) (BTTC 2 Tapes Lectures; Cambridge Syllabus), Singapore, 1982. (Together with BP 5: BUDDHIST FESTIVALS) (DBV)

TOPIC 5 – THE LAW OF KARMA

- (a) Meaning of the words "karma" and "vipaka".
- (b) Ten kinds of meritorious actions (**kusala-karma**): Generosity, Morality, Meditation, Reverence, Service, Transference of Merits, Rejoicing in others' merits, Hearing the Dharma, Expounding the Dharma and Straightening of one's own views.
- (c) Ten kinds of demeritorious actions:
Deed – Killing, Stealing, Sexual Misconduct.
Speech – Lying, Slandering, Harsh Speech, and Frivolous Talk.
Thought – Covetousness, Ill-will and False View.
- (d) Classification of Karma according to:
TIME: This life, Next, Future, Ineffective
FUNCTION: Reproductive, Supportive, Counteractive, Destructive.
PRIORITY: Weighty, Habitual, Death-proximate, Stored.
PLACE: Evil karma in sentient plane, good karma in sentient plane, form plane and formless plane.
- (e) Discuss: Is everything due to Karma? (Guideline: the Five Causal Laws or *niyama*).
- (f) Rebirth: Experimental proof, Experiential proof, Spontaneous experience, Meditation (Recollection of past lives). Not "transmigration of soul" nor "reincarnation". Case histories of rebirth experiences.

References

- (1) Nyanatiloka, KARMA AND REBIRTH, Wheel No. 9 (BPS)
- (2) Jayatilleke, K.N., SURVIVAL AND KARMA IN BUDDHIST PERSPECTIVE, Wheel Nos. 141-143 (BPS)
- (3) Piyasilo, INTEGRATED SYLLABUS (DH 221:2-4; DH 311: 5-11), 1977. (DBV)

- (4) Story, F., THE CASE FOR REBIRTH, Wheel No. 12/13 (BPS)
- (5) Piyasilo, KARMA—ACTION AND RESULT (BD 3) (BTTC 2 Taped Lecture; Cambridge Syllabus), Singapore, 1982. (DBV)
- (6) ———, REBIRTH—NATURE AND PROOFS (BD 4) (BTTC 2 Taped Lecture, Cambridge Syllabus), Singapore, 1982. (DBV)

TOPIC 6 — CHANTING

- (a) Types of Chanting: Salutative, Recollective, Protective, Reflective, Benedictory.
- (b) Significance:
 - (i) Helps remember the Scripture (oral tradition).
 - (ii) Aid in preparation for meditation — gets rid of the 3 Roots of Evil at least for the time being.
 - (iii) Psychological: makes one gain self-confidence through one-pointedness of mind (concentration) through hearing and recollection of the Triple Gem; also beneficial at moment of death.
 - (iv) Psychotherapeutic: helps cure psycho-somatic illness.
 - (v) Fellowship: promotes unity as people come together for chanting sessions and puja services.
- (c) Discuss: Is chanting useful? Have we to chant in Pali or Sanskrit?

References

- (1) THE DHARMAFARER'S PUJA (in English, Pali, Sanskrit, Tibetan and Bahasa Malaysia; including The Sevenfold Puja, Dhammapala Gatha, The Basic Puja, The Tiratana Vandana, Vajrasattva Mantra, Padmasambhava Invocation, and the Great Compassion Mantra) (C90), 1983 (DBV).

- (2) PUJA BOOK, DBV 1983 (Accompanying THE DHARMAFARER'S PUJA tape).
- (3) Sangharakshita, POETRY AND DEVOTION IN BUDDHISM — THE SEVENFOLD PUJA (Dharmachakra Tapes Series GD 1) (DBV)
- (4) Piyasilo, RELIGIOUS PRACTICES AND SYMBOLS (Integrated Syllabus, VN 502, VN 220:7), 1977 (DBV).

TOPIC 7 — COMPARATIVE BUDDHISM

- (a) Meaning of terms: Mahayana, Hinayana, Theravada.
- (b) Theravada School and the Pali Canon.
- (c) Mahayana School: Compassion, Bodhisattvas, Buddhature, Cosmic Buddhas, devotions, Sangha, Sanskrit scriptures, etc.
- (d) Mahayana Schools of thought:

T'ien T'ai (Tendai) — Lotus Sutra, Prajna-paramita Sutra, Void, Ching-t'u/Shin-Sukhavativyuha Sutra, Amitabha, Kuan-yin, Nichiren — Nembutsu ("Namo-hyo-rence-kyo"), Lotus Sutra, Gohonzon.

Lotus Sutra, Gohonzon.

Ch'an/Zen — Lankavatara Sutra, Diamond Sutra, Buddhature, Voidness, Platform Sutra (Hui-neng), Koans, Meditation (in Japan, Rinza, Soto, Obaku).

Vajrayana: Five Schools of Tibetan Buddhism (Kagyupa, Nyingmapa, Sakyapa, Gelugpa, Karmapa).

References

- (1) Piyasilo, MAHAYANA BUDDHISM (Integrated Syllabus, BU 323), 1977 (BDV)
- (2) ———, PALI AND THE PALI CANON (Integrated Syllabus, DH 313), 1977 (DBV)
- (3) ———, SPREAD OF BUDDHISM 2: NORTH ASIA (Integrated Syllabus, BU 322), 1977. (DBV)

- (4) Watts, A., *THE WAY OF ZEN*, Penguin 1962 (since repr.)
- (5) Piyasilo, *THE ONE WAY: A COMPARATIVE STUDY OF MAHAYANA AND THERAVADA*, DBV, 1981.
- (6) _____, *THE ONE WAY (PERDANA III Taped Lectures)*, P.D., 1981. (DBV)
- (7) Ling, T., *A HISTORY OF RELIGION EAST AND WEST*, Macmillan, 1968.
- (8) Conze, E., *BUDDHISM: ITS ESSENCE AND DEVELOPMENT*, NY, Harper & Row, 1959.

TOPIC 8 – NIRVANA

- (a) Meaning of Nirvana (Pali, Nibbana)
- (b) Methods of explanation:
 - Negative – end of suffering, unborn, uncreated, etc.
 - Positive – peace, wisdom, security, bliss, etc.
 - Symbolic – cool cave, the refuge, the other shore, etc.
 - Paradoxical – abiding in a state of non-abiding, Nirvana is in Samsara, etc.
- (c) The "Unconditioned" and conditioned things (dharma).
- (d) Emphasis on the Way rather than the Goal
- (e) Discuss: Is Nirvana equivalent to the theistic Heaven?

References

- (1) Burns, D. M., *NIRVANA, NIHILISM AND SATORI*, Wheel Nos. 117-119 (BPS)
- (2) Piyasilo, *INTEGRATED SYLLABUS (DH 221.5; DH 311:17)*, 1977. (DBV)

TOPIC 9 – BUDDHISM AND THE JUDAEO-CHRISTIAN TRADITION

- (a) Comparative study of the lives of the Buddha and of Jesus Christ.
- (b) Attitudes towards Miracles.
- (c) Concepts of God and Soul.
- (d) Concepts of Creation and Apocalypse (end of the world).
- (e) Concepts of Heaven and Hell.
- (f) Attitudes towards Scriptures.
- (g) Religion and Science.
- (h) Discuss: Why is Christianity on the rise in the East but on the decline in the West?

References

- (1) Glasenapp, H. von, *BUDDHISM AND CHRISTIANITY*, Wheel No. 16 (BPS)
- (2) Buddhadasa, *CHRISTIANITY AND BUDDHISM*, Bangkok.
- (3) Piyasilo, *COMPARATIVE RELIGION 2: THE LIVING RELIGIONS (Integrated Syllabus, DH 324:4, 8)*, 1977 (DBV)
- (4) _____, *BUDDHISM IN RELATION TO THE OTHER WORLD RELIGIONS (Taped Lecture: PBUPM)*, 1980. (DBV)
- (5) Chan Htoon, U, *BUDDHISM AND THE AGE OF SCIENCE*, Wheel Nos. 36/37 (BPS)
- (6) Piyasilo, *BUDDHIST HERITAGE AND BUDDHISM TODAY (Integrated Syllabus, DH 314)*, 1977. (DBV)

Appendix

- (a) Kesaputtiya Sutta — Free inquiry.
- (b) Cula-Malunkya Sutta — Frivolity of metaphysical speculations.
- (c) Vasettha Sutta — The caste system and equality of man.
- (d) Vasala Sutta — Who really is an outcaste?
- (e) Dighajanu Sutta — On worldly and spiritual welfare.
- (f) Adiya Sutta — Five reasons for getting rich.
- (g) Annanatha Sutta — On the layman's welfare.
- (h) Bhaddekaratta Sutta Sutta — On the here and now.
- (i) Siha Sutta — Religious tolerance and meat-eating.
- (j) Sigalovada Sutta — Layman social ethics.
- (k) Mangala Sutta — 38 blessings for the layman.
- (l) Parabhava Sutta — Causes of one's downfall.
- (m) Khaggavisana Sutta — On the virtues of solitude.
- (n) Kassapa-Sihanada Sutta — Moderation in religious practice.
- (o) Sabbasava Sutta — Overcoming personal problems.

References (Appendix)

- (1) Piyasilo, INTEGRATED SYLLABUS: DH 212-9. Mangala Sutta (also VN 211:3), 10. Parabhava Sutta; DH 221-7. Dighajanu Sutta, 8. Adiya Sutta, 9. Annanatha Sutta, 12. Bhaddekaratta Sutta; DH 321 — 7-8. Sigalovada Sutta; DH 323-1. Vasala Sutta, 2. Vasettha Sutta, 5. Kesaputtiya (Kalama) Sutta, 6. Cula-Malunkya Sutta, 9. Siha Sutta, 10. Kassapa Sihanada Sutta. (DBV)
- (2) ———, SIGALOVADA SUTTA (Taped lecture: KCBA Youth Section), 1981. (DBV)

- (3) ———, MANGALA SUTTA SEMINAR (Taped Lectures: KCBA Youth Section), 1983. (DBV)
- (4) ———, KESAPUTTIYA SUTTA SEMINAR (Taped Lectures: KTAR BS), 1983 (DBV)
- (5) ———, SABBASAVA SUTTA SEMINAR (Taped Lectures: KTAR BS), 1983 (DBV).

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1. Subhadra Bhikshu, A BUDDHIST CATECHISM, Kandy, BPS, 1968
2. Shen, C. T., THE FIVE EYES, various publishers.
3. Malalasekera, G. P., THE BUDDHA AND HIS TEACHINGS, Colombo, Buddhist Council of Ceylon, 1957.
5. Story, F., DIALOGUES ON THE DHAMMA, Kandy, BPS, 1974.
6. Narada Thera, BUDDHISM IN A NUTSHELL, Kandy, BPS, 1975.
7. Kennett, Jiyu, ZEN IS ETERNAL LIFE, Dharma Publishing, California, 1976.
8. Nyanaponika et al., DEVOTION IN BUDDHISM, Kandy, BPS, 1970.
9. Wijayatilleke, S. R., THE WHITE LOTUS, Colombo, Gunasena, 1970.
10. Rabten, Geshe, THE GRADUATED PATH TO LIBERATION, Cambridge, CU Buddhist Society 1972.
11. Burt, E.A., THE TEACHINGS OF THE COMPASSIONATE BUDDHA, N.Y., New American Library, 1955 (DBV)

12. THE TEACHING OF THE BUDDHA, Bukkyo Dendo Kyokai, Tokyo 1978 (DBV)
13. Rahula, W., WHAT THE BUDDHA TAUGHT, London, Fraser, 1972
14. Gorkom, N. van, BUDDHIST OUTLOOK IN DAILY LIFE, Bangkok, WFB
15. Sangharakshita, THE THREE JEWELS, London, FWBO, 1977 (DBV)

STAGE 2

(Range: Senior and advanced members of College and/or University Buddhist societies or equivalent)

TOPIC 1 – THE FIVE NATURAL ORDERS

- (a) Temperature, season, and other physical events (*utu-niyama*).
- (b) Heredity and plant life (*bija-niyama*).
- (c) Moral cause and effect (*karma niyama*).
- (d) Mental process (*citta niyama*) e.g. the sequence of "mental events" in the process of cognition (knowing of things).
- (e) Phenomena connected with Dharma (*dharmā-niyama*) e.g. miraculous events connected with the Buddha's birth and life.

Note: Compare the Five Natural Order with modern scientific theories and laws.

References

- (1) Jayasuriya, W.F., THE PSYCHOLOGY AND PHILOSOPHY OF BUDDHISM, Colombo, YMBA, 1963 (repr. 1976).
- (2) Piyasilo, PANCA-NIYANA: THE UNIVERSAL ORDERS (Taped lecture: Sri Lankaramaya Dharma Study Group), 1982.

TOPIC 2 – MODES OF BIRTH AND DEATH

- (a) A more detailed study of REBIRTH and its proofs:
- (i) Experiential ("I've been here before" feeling).
 - (ii) Spontaneous (Child recollection of past lives).
 - (iii) Experimental (through hypnotism).
 - (iv) Meditation (Recall of past lives).
- (b) Rebirth results from Karma – Discuss.
- (c) Nothing passes over during rebirth – Discuss.
- (e) Modes of birth: womb-born, egg-born, moisture-born, and spontaneous born.
- (e) Modes of death: exhaustion of life-span, of karma, of both.

References

- (1) Sangharakshita, KARMA AND REBIRTH (Dharmachakra Tapes, GB 4) (DBV)
- (2) Piyasilo – see under References for Stage 1, Topic 5.
- (3) NADI 2 Notes, PJ, 1980. (Paper 11 A & B), (DBV)

TOPIC 3 – THE FIVE AGGREGATES

- (a) Man comprises of MIND + MATTER:
- (i) Form) – MATTER (the 4 primary elements etc.)
 - (ii) Feeling)
 - (iii) Perception) – MIND
 - (iv) Volitional activities)
 - (v) Consciousness)
- Distinguish "Perception" and "Consciousness".
- (b) Discuss the 3 characteristics in relation to the Five Aggregates.
- (c) How does the Five Aggregates show "Man" is not created by rather an evolving process.

References

- (1) Rahula, W., WHAT THE BUDDHA TAUGHT, London, Fraser, various dates. (Ch. 2)
- (2) Sangharakshita, A SURVEY OF BUDDHISM, Boulder, Sahmbala, 1980. (pp. 160-62 & passim) (DBV)
- (3) Piyasilo, THE MEANING AND PURPOSE OF LIFE (Taped Lecture: MPIK BS), 1980. (DBV)

TOPIC 4 – THE LAW OF DEPENDENT ORIGATION

- (a) Principle behind the law of Dependent Origination: "When this is, that is, etc." (M 3:63; S 2:8, 95).
- (b) The Wheel of Life (bhava-cakra) and nidana (links).

References

- (1) Rahula, WHAT THE BUDDHA TAUGHT, (ch. 6).
- (2) Sangharakshita, THE THREE JEWELS, (ch. 10) (DBV)
- (3) Sangharakshita, THE DYNAMICS OF BEING (Dharma-chakra Tapes, HD9). (DBV)
- (4) Subhuti, THE TWELVE LINKS (The Endless Rounds 1), Mitrata 24, November 1979. (DBV)
- (5) Piyasilo, THE WHEEL OF LIFE (PERDANA IV Taped Lecture: TIBETAN BOOK OF THE DEAD 3), 1982.

TOPIC 5 – THE FIVE HINDRANCES

- (a) Mental hindrances: qualities which prevent one from concentration and seeing the truth:
- (i) Lustful desires
 - (ii) Illwill, hatred or anger
 - (iii) Sloth and Torpor
 - (iv) Restlessness and Worry
 - (v) Skeptical doubts

- (b) Simile in the Sangarava Sutta (A 3:229 f)

References

- (1) Nyanaponika, THE FIVE MENTAL HINDRANCES, Wheel No. 26 (BPS)
- (2) Manjuvajra, THE FIVE HINDRANCES (Mitrata 23), August 1979 (DBV)

TOPIC 6 – MENTAL CULTIVATION (bhavana)

- (a) Meditation = mental cultivation; two aspects:
- (i) Calm (*samatha*) – the initial stage important for beginners;
- (ii) Insight (*vipasyana*) – the result of proper meditation found only in the Buddha's method (through the realization and application of the Three Characteristics to all phenomena).
- (b) What meditation is not:
- (i) Not for magical powers or psychic phenomena.
- (ii) Not for telling fortune or giving charms.
- (iii) Not for running away from responsibility or society.
- (c) Brief practical demonstration of (i) Awareness of Breath and (ii) Cultivation of Loving-kindness.

References

- (1) Piyasilo, TECHNIQUES OF BUDDHIST MEDITATION, DBV, 1983.
- (2) Piyasilo, TECHNIQUES OF BUDDHIST MEDITATION, DVB, 1983.
- (3) Nagabodhi, MEDITATION 1: STOP AND REALIZE (Mitrata 30), November 1980. (DBV)
- (4) Kamalasila, MEDITATION 2: THE RIGHT CONDITIONS (Mitrata 31), February 1981. (DBV)

- (5) MEDITATION 3: SEMINAR POINTS (Mitrata 32), June 1981. (DBV)

- (6) Sangharakshita, WHAT MEDITATION REALLY IS (Dhammamegha No. 2), Pune (India), Triratna Grantha Mala, 1981. (Also in HUMAN ENLIGHTENMENT, London, Windhorse, 1980) DBV)

- (7) MITRATA OMNIBUS (Extracts from talks and seminars by Sangharakshita), London, Ola Leaves, 1980/81. (Now a rare edition) (DBV)

- (8) Buddharakkhita, MEDITATION ON METTA – UNIVERSAL LOVE, Bangalore (India), Buddha Vachana Trust, n.d.

- (9) Piyasilo, BUDDHIST MEDITATION PRACTICE" (Taped step-by-step instructions on Breath and Loving-kindness Meditations), DBV, 1982. (Available only to those who have already taken personal instructions from the DBV).

- (10) Sangharakshita, MEDITATION: THE EXPANDING CONSCIOUSNESS (Dharmachakra Tapes, GA 2). (DBV)

- (11) _____, A SYSTEM OF MEDITATION (Dharmachakra Tapes). (DBV)

- (12) Piyasilo MENTAL DEVELOPMENT (BP 3: BTTC 2 Taped Lecture, Cambridge Syllabus), Singapore, 1982. (DBV)

- (13) _____, WHAT IS MEDITATION? (MPSP Day Seminar Taped Lecture), Penang, 1983. (DBV)

TOPIC 7 – NIRVANA

- (a) How to explain Nirvana:
- (i) Uprooting of Greed, Hate and Delusion
- (ii) Realizing Non-selfhood
- (iii) Becoming Buddha
- (b) The nature of existence: (i) Conditioned things, (ii) the Unconditioned.
- Simile: The Turtle and the Fish (Milinda-panha).

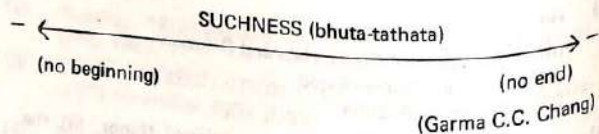
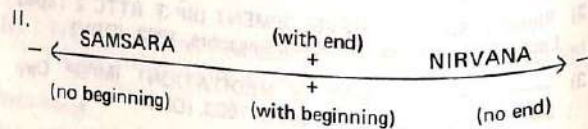
- (c) Nirvana in daily life: overcoming anger, etc.
- (d) Discuss these two important diagrams:



IN Diagram

(Piyasilo)

- I = Ego, or False
idea or Self
- N = Nirvana



References

- (1) Sangharakshita, NIRVANA (Dharmachakra Tapes, HB 11), 1966. (DBV)
- (2) _____, THE MYSTERY OF THE VOID (Dharmachakra Tapes, HB 12), 1966. (DBV)
- (3) _____, ENLIGHTENMENT AS EXPERIENCE AND NON-EXPERIENCE (Dharmachakra Tapes, MS 3), (DBV)
- (4) _____, THE MEANING OF THE PARINIRVANA (Dharmachakra Tapes, MS 6). (DBV)
- (5) See also the References for Stage 1, Topic 8.

TOPIC 8 – ARAHANT AND BODHISATTVA IDEALS

- Arhant – discuss briefly the four types of Holy Saints (Stream-winner, Once-Returner, Non-Returner, Arahant).
- Bodhisattva (Pali, Bodhisatta) – found in both Theravada and Mahayana as the highest ideal.
- Mahayana emphasis on Compassion and Universality.
 - Answer to the challenge of God-religion (but not to the Creator concept).
 - Man needs to pray (normally weak); but when stronger can be taught more difficult doctrines and practices.

References

- (1) Sangharakshita, A SURVEY OF BUDDHISM, Boulder (USA), Shambala, 1980. (Ch. 4) (DBV)
- (2) Rahula, W., ZEN AND THE TAMING OF THE BULL, London, Fraser, 1978. (Ch. 6)
- (3) Piyasilo, DPTC 4 Notes – Paper 4 (A–G), 1979. (DBV)

TOPIC 10 – THE TEN FETTERS

(a) Fetters which tie one down to birth and death:

(i) Personality-belief

(ii) Skeptical doubt

(iii) Clinging to mere rules and rituals

(iv) Sensuous craving

(v) Ill-will

(vi) Craving for Fine-material existence (*rūpa-rāga*)

(vii) Craving for Immaterial existence (*arūpa-rāga*)

(viii) Conceit

(ix) Restlessness

(x) Ignorance

(b) The first five are 'lower fetters' – the one to the sensuous world; the latter five are 'higher fetters' – tie on to the higher worlds (*rūpa* and *arūpa* worlds).

(c) Relate the breaking of the fetters in relation to the attainment of the various levels of Sainthood.

References

(1) Narada, **THE BUDDHA AND HIS TEACHINGS**, Colombo, Vajirarama, 1973 (repr. since). (Ch. 38)

(2) Piyasilo, **THE TEN FETTERS**, Bangkok, 1976. (DBV)

(a) Levels of understanding – lower levels need "teaching aids" (symbols and stories) and "spiritual sunglasses" (rituals).

(b) Cultural aspect of Buddhism: language, art, music, etc.

(c) Even the Dharma is an "aid" – Discuss.

TOPIC 9 – THE FOUR BRAHMA VIHARAS

(a) "Brahma-vihara" = "Abode of Brahma"; Divine Virtues, Sublime States, etc. (because you can become godly by them).

Also known as the Illimitables (unlimited) because they are to be developed in a universal manner:

(i) Loving-kindness (*mettā*) – towards oneself;

(ii) Compassion (*karuṇā*) – towards inferiors (less fortunate);

(iii) Altruistic (or sympathetic) Joy (*mudita*) – towards superiors (those better than us);

(iv) Equanimity (*upekkhā*) – towards everyone.

(b) The qualities of a great man – Discuss.

References

(1) Nyānaponika, **THE FOUR SUBLIME STATES**, Wheel No. 6, BPS.

(2) Narada, **BRAHMA VIHARA**, Colombo, Vajirarama, 1962.

(3) Nyānamoli, **THE PRACTICE OF LOVING-KINDNESS**, Wheel No. 7, BPS.

(4) Mahamati, **THE LIBERATED HEART: 1. The Art of Loving** (Mittara 35), March 1982. (DBV)

(5) Manujara, **THE LIBERATED HEART: 2. The Four Brahma Viharas** (Mittara 36), n.d. (DBV)

(6) Aronson, H.B., **LOVE AND SYMPATHY IN THERAVADA BUDDHISM**, Delhi, Banarsidass, 1980.

(7) Piyasilo, **THE FOUR DIVINE VIRTUES (KITAR BS Taped Lecture)**, 1981. (DBV)

References

- (1) Piyasilo, TRANSMISSION OF DHARMA (2. Buddhist Symbolism and Mythology) (Taped Lecture: NADI 2), PJ, 1980. (DBV)
- (2) Snagharakshita, POETRY AND DEVOTION IN BUDDHISM (Dharmachakra Tapes Series GD 1-5). (DBV)

TOPIC 12 – SELECTION OF MAHAYANA SUTRAS

- (a) THE DIAMOND SUTRA and THE HEART SUTRA

References

- (1) Lu K'uan Yu, CH'AN AND ZEN TEACHING (First Series), Parts 3 & 4, London, Rider, 1960 (since repr.)
- (2) Conze, E., tr., BUDDHIST WISDOM BOOKS (The Diamond Sutra and the Heart Sutra), London, Allen & Unwin, 1975.
- (3) Sangharakshita, PERFECTION OF WISDOM SUTRAS (Dharmachakra Tapes Series Nos. 1-2). (DBV)
- (4) Piyasilo, THE DIAMOND SUTRA (Introd. & Chs. 1-8) (NADI 2, Taped Lectures), PJ, 1980. (DBV)
- (5) _____, THE HEART SUTRA (NADI 3, Taped Lectures), PJ, 1980. (DBV)
- (b) THE LOTUS SUTRA (Chs. 2 & 24, and parables)

References

- (1) Kato & Soothill, tr., THE THREEFOLD LOTUS SUTRA, Tokyo, Weatherhill, 1975, repr. 1978.
- (2) Hurvitz, L., tr., SCRIPTURE OF THE LOTUS BLOSSOM OF THE FINE DHARMA, N.Y., Columbia Univ. Press, 1976. (See especially the Preface: Parables). (DBV)
- (3) Sangharakshita, PARABLES, MYTHS AND SYMBOLS OF MAHAYANA BUDDHISM IN THE WHITE LOTUS SUTRA (Dharmachakra Tapes Series E), 1971. (DBV)

- (4) Piyasilo, LOTUS SUTRA (PERDANA II Taped Lectures), KL, 1981. (DBV)

TOPIC 13 – APOLOGETICS

- (a) What is "apologetics"? – Defending important principles of Buddhism by clarifying misconceptions, rectifying malpractices, etc.

- (b) Method:

- (i) Phrase the problem (e.g. in groups: the Buddha, the Dharma, the Sangha, History of Buddhism, etc. – Was Prince Siddhattha irresponsible in leaving his only child and young wife?)
 - (ii) Look up and list the Scriptural references.
 - (iii) Study opinions of other Buddhist scholars and teachers.
 - (iv) Try to understand the mind of the questioner (is it preconception or bias; is he interested in Dharma, etc.)
- (c) Classic of 'Buddhist apologetics – the MILINDA-PANHA:
 - (i) THE QUESTIONS OF KING MILINDA, tr. Mrs. Rhys Davids, SBE vol. 35.
 - (ii) MILINDA'S QUESTIONS, tr. I.B. Horner, SBB vols 32, 33.

References

- (1) Piyasilo, SOME MISCONCEPTIONS REGARDING BUDDHISM AND THEIR ANSWERS (Paper: 2nd Malacca Buddhist Youth Seminar), 1975 (in 55th Anniversary Souvenir, Malacca Buddhist Association). (DBV)
- (2) _____, METHODS OF COMMUNICATION (NADI I Taped Lectures), KL, 1979. (Esp. 3. How to answer Dharma Questions.) (DBV)
- (3) NADI IV, ANSWERING THE EVANGELISTS (Answers by Victor Wee, Ven. Piyasilo, and Dr. Hasofer) (Taped Lectures), PJ, 1981. (DBV)

- (4) Piyasilo, APOLOGETICS (Taped Lectures, NADI V: 1. Buddhism and the God-idea; 2. Buddhism on the Creation of the Universe), PJ, 1981. (DBV)
- (5) ———, COMMUNICATING DHARMA (Taped Lectures: SINDI I), Singapore, 1979 (incl. How to answer Dharma questions and How to give a testimony) (DBV)
- (6) ———, ANSWERING SOME MALPRACTICES AND MISCONCEPTIONS REGARDING BUDDHISM (Taped Lecture: PBUPM Retreat), PJ, 1981 (DBV)
- (7) ———, CHINESE CULTURE AND BUDDHISM (Taped Lecture: PBUPM Retreat), PJ, 1981. (DBV)
- (8) Sangharakshita, THE BUDDHA, GOD AND REALITY (Dharmachakra Tape Series HB 7), 1966. (DBV)
- (9) Piyasilo, BUDDHISM AND MIRACLES (INTERCAMP '81 Taped Talk), P.D., 1981. (DBV)
- (10) ———, GOD'S WILL OR MAN'S DOING? (KCBA YS Talk), Klang, 1981. (DBV)

TOPIC 14 — BUDDHISM AND CONTEMPORARY WORLD PROBLEMS

(a) WAR

- (i) Buddha prevents war: the Rohini incident — *"Is water more valuable, or blood?"*
- (ii) Dhammapada, verse 103:
*"Though one should conquer
 A thousand men a thousand times in battle
 One who conquers himself
 Is indeed the greatest of conquerors"*.
- (iii) Disarmament — the Buddha "has put down stick" (adandena).

(b) POPULATION EXPLOSION

- (i) Buddhism not against family planning without taking of life (that is, abortion should not be practised).

- (ii) The Sangha provides an important solution — monks do not have families.
- (iii) The Buddhist teaching of restraint and renunciation encourages one to have less sensual indulgences — go more into meditation, chanting.

(c) POLLUTION

- (i) Pollution: air, water, chemical, noise, etc.
- (ii) Pollution mainly the result of man dominating nature (an important Judaeo-Christian teaching) — but Buddhism teaches man to be in harmony with Nature.
- (iii) Buddhism stresses mental purity and discourages mental pollution: mind is purified through meditation.
- (iv) The Buddhist teaching of frugality and contentment also prevents over-exploitation of nature and her resources.

References

- (1) Sangharakshita, TRANSFORMATION OF LIFE AND WORLD IN THE SUTRA OF GOLDEN LIGHT (Dharmachakra Tapes, Series J: 6. Nature, Man and Enlightenment; 7. Buddhist Economics), 1976. (DBV)
- (2) EVOLUTION OR EXTINCTION: A BUDDHIST VIEW OF CURRENT WORLD PROBLEMS (Dharmachakra Tapes Series MS 5). (DBV)
- (3) Piyasilo, ROLE OF BUDDHISM IN PROMOTING WORLD PEACE (Prize-winning article in "Young Buddhist" Magazine, SBYO), 1971. (DBV)
- (4) ———, BUDDHIST VALUES (Dharma Seminar), DBV, 1983.

TOPIC 15 — MIND AND MANAGEMENT

- (a) Personal problems (esp. the young): types and solutions (using Dharma methods) — e.g. worry, tension, relationships, etc.

- (b) Motivation — theory and techniques:
- (i) Psychology of motivation — Titthiya Sutta (On the three Unwholesome Roots).
- (ii) Techniques of motivation — the fourfold Path of Accomplishments.
- (c) Spiritual Friendship — Sakha Sutta 1 & 2 (Anguttara Nikaya).
- (d) Counselling — theory and techniques.

References

- (1) Sangharakshita, ASPECTS OF THE HIGHER EVOLUTION OF THE INDIVIDUAL (Dharmachakra Tapes Series B), 1970. (DBV)
- (2) ———, ASPECTS OF BUDDHIST PSYCHOLOGY (Dharmachakra Tapes Series F), 1967. (DBV)
- (3) ———, THE SPIRITUAL COMMUNITY (Dharmachakra Tapes Series GC: esp. 1. The Individual, the Group and the Community; 3. The Buddha's Philosophy of Personal Relationships), (DBV)
- (4) ———, BUDDHISM AND PSYCHOANALYSIS (Dharmachakra Tape Series MS 2). (DBV)
- (5) ———, A CASE OF DYSENTERY (On spiritual friendship) (Dharmachakra Tape), 1982. (DBV)
- (6) Piyasilo, MISSIONARY TECHNIQUES (DPTC II Taped Lectures), Melaka, 1978. (DBV)
- (7) ———, PSYCHOLOGICAL TYPES (NADI II Taped Lecture), PJ, 1980. (DBV)
- (8) ———, PEOPLE-HELPING (NADI V Taped Lectures), PJ, 1981.
- (9) ———, HOW TO GET ALONG WITH OTHERS (INTERCAMP '81 Talk), PD, 1981. (DBV)

- (10) ———, DTPP (YBAM) TALKS, Penang, 1979. (1. What a Dharma School is for; Motivation for learning; 2. How to deal with problem children.)
- (11) ———, WHO IS A MATURE BUDDHIST? (2nd Melaka Buddhist Youth Retreat Talk), 1980. (DBV)
- (12) ———, 3rd MELAKA BUDDHIST YOUTH RETREAT TALKS: 1. How to develop a positive mind; 2. How to live with others for personal development; 5. How to make friends and help others, 1981. (DBV)
- (13) ———, BUDDHA THE MIND-HEALER (PBUM Talk), 1980. (DBV)
- (14) ———, THE WORLD'S YOUR OWN CREATION (PBUM Talk), 1982. (DBV)
- (15) ———, OVERCOMING SELF-CONFLICT (KTAR BS Talk), 1982. (DBV)
- (16) ———, HOW TO REMOVE DISTRACTING THOUGHTS (KCBA YS Talk), Klang, 1980. (DBV)
- (17) ———, BUDDHIST COUNSELLING (PBUSM Leadership Camp), Penang, 1983. (DBV)
- (18) ———, TITTHIYA SUTTA SEMINAR, (UKM), DBV, 1983.
- (19) ———, SAKHA SUTTA 1 & 2 (KTAR BS), DBV, 1983.

Some initials used:

- BPS = Buddhist Publication Society, Kandy, Sri Lanka
- DBV = Damansara Buddhist Vihara, KL.
- FWBO = Friends of the Western Buddhist Order, Britain
- SBB = Sacred Books of the Buddhists
- SBE = Sacred Books of the East

Problem Topics in Buddhism

(A) THE BUDDHA

- (1) As Man — History (rational aspect of Buddhism)

Problems:

- (a) Was the Buddha irresponsible in leaving behind his wife and child?
(b) Did the Buddha get his Enlightenment through a revelation from God (Brahma)?

- (2) As Truth — Eternity (emotional-spiritual aspect): as Buddha.

Problems:

- (a) Is there only one or are there many Buddhas?
(b) Is not Western Paradise (Sukhavati) a kind of theistic heaven?

ANALOGIES:

- (i) The school teacher.
(ii) The Chinese hero-deities.

(B) THE TEACHING

- (3) The Four Noble Truths: "The Higher Evolution"

- (i) SUFFERING — animal stage: MORALITY
(ii) CAUSE (craving) — human stage: MEDITATION

- (iii) CURE/END (Nirvana) — divine stage: WISDOM
(iv) PATH — transcendental: LIBERATION.

Problem:

Is not it pessimistic to start by talking about suffering?

- (4) Karma (The law of moral cause and effect)

Important points:

- (i) Centrality of the mind.
(ii) Karma is not "sin".

Problems:

- (a) What is the difference between Karma and fate?
(b) How is Karma meted out — is there a Supreme Being who sits in judgement?

(Special note: Karmic ascent/descent)

- (5) NON-SELF (anatma/anatta)

- (a) The "voidness" or "emptiness" of time-space existence.
(b) The interdependence of phenomena/existence.

Problem:

If there is no soul what is it that goes on after death?

ANALOGIES:

- (i) The movie/film
(ii) The candles

(Special note: Man as comprising mind + matter)

- (6) MEDITATION (Mental cultivation)

- (a) Calmness & Insight
(b) Benefits of meditation (especially in daily life)
(c) Meditation and psychic phenomena ("sixth sense")

Problems:

What are the differences between meditation and hypnotism or black magic?

(Special note: Distinguish Buddhist meditation from commercial meditation)

(7) **NIRVANA** (Liberation or Enlightenment)

(a) **Meanings:**

- (i) Overcoming the three roots of evil.
- (ii) Realizing Non-selfhood.
- (iii) Becoming Buddha.

(b) **Realization: ANALOGIES:—**

- (i) The lotus: Buddha-seed (Dignity of man)
- (ii) The man with the jewel (Lotus Sutra)
- (iii) IN diagram (see Stage 2, Topic 7)

(C) **THE COMMUNITY**

(B) **"SANGHA"**

Meanings:

- (a) Conventional — monks, nuns.
- (b) Popular — the Fourfold Community.
- (c) Spiritual — Enlightened Ones.

Problems:

- (a) How can monks who lead sheltered lives contribute to the general good?
- (b) Isn't Buddhism making a class distinction between the monks/nuns and the lay people?

(9) **FELLOWSHIP** (samargi)

Importance of the Four Brahma-viharas, or Social Emotions:

- LOVING-KINDNESS (towards oneself)
- COMPASSION (towards inferiors)
- ALTRUISTIC JOY (towards superiors)
- EQUANIMITY (towards everyone)

(10) **BUDDHIST ECONIMICS**

- (a) Work as a contribution to the general good.
- (b) Work as a means of personal development.
- (c) Work as Right Livelihood.

(D) **BUDDHIST HISTORY**

- (11) Life of the Buddha's disciples.
- (12) History of the Buddhist Council: Buddhism in India.
- (13) Spread of Buddhism outside India.
- (14) Main reasons for Buddhist growth: Skillful means and Tolerance.

Problems:

- (a) Which school of Buddhism is the true one (or which teaches Pure Buddhism)?
- (b) Why are there so many types of Buddhism?

Important points:

- (i) Sectarianism means lack of tolerance and religious freedom (and ignorance)
- (ii) Tolerance is not submissiveness.

(E) **THE DHARMA TEACHER**

- (15) Brahma-vihara
- (16) The 4 Analytical Skills (pratisambhida)

APPENDIX

THE TEN UNIVERSAL PRINCIPLES OF BUDDHISM

- (1) **THE BUDDHA** — both as the historical teacher Sakyamuni and the spiritual principle of Enlightenment — who is our Inspiration, Means and Goal; who manifests as various kinds of Buddhas, Bodhisattvas, and other divine forms in the Mahayana.
- (2) **THE BODHISATTVA IDEAL** — for the Theravada it is the highest ideal because it leads to Supreme Buddhahood; for the Mahayana it is the supreme vehicle for reaching out to the suffering beings.
- (3) **LIFE IS ONE AND INDIVISIBLE** — the lowly, the human and the divine are but passing manifestations of interrelated events that bring forth this universe which is again but an outward form of the Transcendental Oneness.
- (4) **IMPERMANENCE OR CYCLIC EXISTENCE** — this characterizes our worldly existence — and indeed all existences — and is only to be understood and freed from through breaking the chain of the Wheel of Dependent Origination.
- (5) **INSUBSTANTIALITY OR VOIDNESS** — this characterizes everything, even Nirvana; there is no abiding entity to be found in anything or event, but only a continuity giving a false impression of permanence.

- (6) **KARMA AND REBIRTH** — these explain our vicissitudes while providing hope for self-improvement and a better destiny on the spiral path to Enlightenment.
- (7) **THE MIDDLE WAY** — that is the avoidance of extremes, and keeping to the path of Wisdom and Compassion, and traversing the One Way of the Buddha.
- (8) **THE NOBLE EIGHTFOLD PATH** as embodied in the **FOUR NOBLE TRUTHS** — which is a summary of the human and worldly condition and a blueprint for a spiritual life comprising Morality, Concentration and Wisdom.
- (9) **SELF-SALVATION** — the only meaningful spiritual goal as all Buddhists do not subscribe to the belief in a Supreme Creator; since self is the creator — with the mind as the supreme designer — only you can work out your own salvation.
- (10) **MEDITATION** — since the mind is supreme, it has to be known and shaped before it could be freed, and the only way to do this is through mental development, especially meditation.

SELECTED LION ROAR TAPES

DPTC II: MISSIONARY TECHNIQUES (1978) (4 x C60)

- (1) Personal Make-up and Fellowship
- (2) Ministering to the Total Man
- (3) Problem During Follow-up
- (4) Motivational Factors During Follow-up

DPTC III: EXPOSITORY PREACHING (1978) (1 x C60)

4 lectures, but only Lectures 1 & 2 are available.

NADI I: METHODS OF COMMUNICATION (1979)

- (1) How to Give a Desana (C60)
- (2) How to Communicate (3 x C60)
- (3) How to Answer Dharma Questions (C60)
- (4) On the Malaysian Buddhist Identity (C90)

DTTP (YBAM) TALKS, 1979

- (1) What a Dharma School is For; Motivation for Learning (C90)
- (2) How to Deal with Problem Children (C60)
- (3) On the Malaysian Buddhist Identity (C60)

SINDI I (DTC I): THE NEW SOCIETY (3 x C60), 1979

- (1) The Nucleus of the New Society (C60)
- (2) The Growth of the New Society (C60)
- (3) The Spirituality of the New Society (2 x C60)

2nd MELAKA BUDDHIST YOUTH RETREAT Talks (198 C90, C60)

- (1) Who is a Mature Buddhist?
- (2) The Great Commission
- (3) The Four Types of Preachers

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A Selected List of Ven. Piyasilo's Books

(1) THE ONE WAY: A COMPARATIVE STUDY OF MAHAYANA AND THERAVADA (1981; 41pp)

One of the Venerable's most controversial books that have jolted many Buddhists into facing the challenge of creating a unified sense of purpose. It tries to show the danger of seeing Buddhism as broken up into "sects" and the advantages (and historical and doctrinal proofs) that Buddhism had always been a unified and harmonious teaching with a diverse range of "skillful means" to suit the needs of its times.

(2) BASIC BUDDHIST MEDITATION PRACTICE: A PRACTICAL GUIDE FOR BEGINNERS AND INSTRUCTORS (1983; 31pp)

Its convenient size and simple instructions based on the Venerable's own experience has this book his fastest-selling one so far. A handy guide for serious practitioners of Breath Meditation and Loving-kindness to fall back on and an authoritative manual for experienced meditators to use for instructing other beginners. A standard text for the Venerable's meditation retreats. A must for you if you are interested in simple but effective meditation in contemporary society.

(3) TECHNIQUES OF BUDDHIST MEDITATION (1983; 58pp)

This is a heavy one! A follow-up of (2), it deals with more specialized meditation methods like Mindfulness of the

Body, Meditation on Death, Contemplation of the State of Mind and the Five Regular Contemplations. The style how is a simple one — the books first mentions the suitability of the technique, its main purpose, followed by the method proper, and concluded by its benefits and precautions.

(4) **JATAKA STORIES** (1983; 149pp)

The last ten births of the Bodhisattva, each of which illustrates his attainment of one of the Ten Perfections. The stories have been abridged and simplified. This publication is a slight revised edition of that of the publication is a slight revised edition of that of the Integrated Syllabus text used in the Seck Kia Eenh Dharma School. (Stories: Temiya the deaf-mute; Maha Janaka the monk; Sama the filial son; Nimi; beloved of the gods; Mahosadha the genius, Bhuridatta the naga; Canda Kumara; Narada the Brahma; Wise Vidhura; Generous Vessantara)

DAMANSARA BUDDHIST VIHARA (DBV)

The DBV exists to help all those who are interested in this path of spiritual development, and aim at making possible the discovery of the truth of the Buddha's teaching. There is no formal membership, but a donation of any amount will be gratefully accepted in order to help the various projects.

For more information, please contact: **Rev. Dr. S. K. Khin**, Director, Damansara Buddhist Vihara, 60 Lorong SS 21/56A, Damansara Utama, PJ Selangor, MALAYSIA.

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Saturday (8:00 p.m.) — Puja and Fellowship

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